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The Sabbath

THE SABBATH.

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THE SABBATH

OR,

An Inquiry

INTO THE SUPPOSED OBLIGATION OF THE
SABBATHS OF THE OLD TESTAMENT.

BY

✓
SIR WILLIAM DOMVILLE, BART.

AUTHOR OF "THE SABBATH, OR AN EXAMINATION OF THE SIX TEXTS
COMMONLY ADDUCED FROM THE NEW TESTAMENT IN PROOF
OF A CHRISTIAN SABBATH: BY A LAYMAN."

LONDON :

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1855.

Inscribed

TO

ROBERT COX, Esq.

AUTHOR OF THE ABLE, ELABORATE, AND INSTRUCTIVE

TREATISE ON THE SABBATH QUESTION,

ENTITLED

“*Sabbath Laws and Sabbath Duties*, considered in relation
to their natural and Scriptural grounds, and to
the principles of religious liberty.”

PREFACE.

THE present volume realises the intention I expressed at the conclusion of my former volume,—to examine into the supposed obligation of the Sabbath of the Old Testament, and into the validity of the tenet called the Moral Equity of the Fourth Commandment.

The two volumes comprise a Treatise on the Sabbath question in which, so far as I have been able to inform myself on the subject, every topic that has any essential bearing upon it has been discussed. Certain I am that I have not failed to notice every such topic, which I knew to have been brought forward by Sabbatharians as favouring their views of the question, and I have stated with a scrupulous regard to accuracy, though of necessity but briefly, every argument which, so far as I am aware, Sabbatharians have urged in support of those views.

My principal object in this treatise is to prove that Christians are under no religious obligation to abstain from working on the Sunday. In this, however, I should be entirely misunderstood, if it be supposed I wish to make Sunday a working day. Far otherwise. I bless the day that gives a periodical rest

to the hard-working classes. It is a consolation most precious to them ; and, indeed, it is scarcely less so to all other classes, whose occupations oblige them to give up the whole or some portion of every intervening day to labour, more or less assiduous, of body or mind, or perchance of both.

Again, let me not be misunderstood on a point of the utmost importance. I have, I trust, succeeded in proving, that the observance of Sunday, as a day of assembling for public worship and religious and moral instruction, is not an institution of divine appointment ; but I am, nevertheless, deeply impressed with a conviction of the expediency and utility of its being so observed. This opinion I have in my first volume explicitly declared and strenuously supported.* By such an observance of the Sunday the best results, religious, social, and moral, are attainable, and an occasional non-observance of it would not impair its usefulness ; whereas, if the institution were of divine appointment, every, even the slightest, neglect of it would be a sin against God, and lie heavy on the conscience. Wide, therefore, is the difference and great the blessing to us, if Sunday observance be of human origin. But whether the source from which it springs be human or divine, there can be no necessity for the exclusion of recreations and amusements on the Sunday in order to render the religious ser-

* See vol. i. pp. 165-169, more particularly p. 169. See also p. 329.

vices of that day profitable to piety and good morals; nor can those who contend for this exclusion prove its necessity either by argument or by Scripture precept. In the whole Bible they are able to find only one text which affords them any semblance even of Scripture authority for declaiming against indulging in pleasurable recreation on the day of rest, the Sabbath-day (Isaiah, chap. lviii.*); and that text I have shown to be, upon close examination, nothing to their purpose.†

They who clamour the loudest for a day of rest to the labouring classes are the very persons who at the same time would deny to them on that day the enjoyment of healthy recreation and innocent amusement, thus debarring them throughout their whole lives from all such enjoyment. The labourer cannot indulge in it on the working days, and he must not on the day of rest. Such is the discipline sought to be exercised over the industrious poor, whilst the ultra-Sabbatarian who prescribes it, himself being in affluence, can, if he so incline, luxuriate in all the pleasures of

* “ If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it” (v. 13, 14).

† In the present volume, Note B, p. 247.

life during six days of the week as a compensation for the severe religious discipline which he imposes upon himself on the seventh.

It is requisite to become acquainted with such works as Dr. Stone's "Lectures on the Institution of the Sabbath," and Mr. Stewart's "Anti-Sabbatarian Defenceless," referred to in the present volume,* in order to form an adequate conception of the extent to which the ultra-Sabbatarian school have carried their notions of the duties that are absolutely indispensable to the proper observance of their Christian Sabbath. Of the benefits arising from the system which they have invented with this object I say nothing, for I know of none. Of its mischiefs I could say much, but shall say little. I am content to confine myself to the mention of one only of the many mischiefs which a strictly Sabbatical observance of the Sunday inflicts upon the community ; it is one which most injuriously affects the prime necessity of life,—procurement of food. This is amply demonstrated by the following statement relating to the fisheries in Scotland, which I extract from one of our most eminent public journals. It begins by giving a very interesting account of a custom observed in the Educational Institution at Hofwyl in Switzerland, namely, that of the master with his pupils, assisting on the Sunday to gather in the harvest of the field, and this

* See p. 258, and p. 263.

as a religious duty in grateful acknowledgment of God's bounty to his creatures. The writer then says, "If when reading this account of a few Sundays at Hofwyl we English had been told that in Scotland the reapers of the harvests of the seas were and would continue to be condemned to lose all that amount of human subsistence in the critical season of the passage of the herring shoals (being prohibited fishing for *two* nights in the week, because the Sunday comes between them), we should certainly have thought that the piety of the case remained with the Swiss, and the disobedience with the Scotch. We should then have regarded, as we now regard, the compulsory idleness of the fishermen, while the fish were swimming away out of reach, immeasurably less reverent, less obedient, and less grateful; in a word, less religious, than a cheerful and thankful gathering of what is wanted for the food of man. Cotton can be spun and woven on all days; therefore let it cease on Sunday. Everything that is wrought or procured without dependence on the weather, or accidents out of human reach, may well be let alone on Sunday; but where the seasons are concerned, or the weather, or the occurrence of passing shoals of fish, or any conditions which are out of men's reach, it is, in the view of reverent and wise men, anything but honouring the Ruler of the World, and being grateful to Providence, to refuse his gifts, under a superstitious and degrading notion that he prefers the form to the

substance of worship. In the case of the herring-fishers of the Scotch coast the evil is extreme, and, to most minds, shocking, two nights in the week being thus lost. The men may not fish on Saturday night because it will be Sunday before they have done ; and, of course, they dare not begin on the next night, because it is Sunday still. They are more hardly bound under the restriction which they are wrongly told is the Christian law, than the Jews were and are under the ritual law which Christianity was sent to supersede. The Jews begin their Sabbath at sunset, and their secular day begins at the next sunset. The rule is the same in the States of New England, where the Puritanism of the Pilgrim Fathers remains embodied in Sunday observances. At sunset on Saturday the sound of the hammer, the loom, the steam-engine, suddenly stops ; the work-basket is put away, the servants appear in their Sunday clothes, nobody goes abroad, and all is still in the house. After morning and afternoon service on Sunday, there is some relaxation of the strictness, and the young people walk, and the old people chat ; and when the sun has set the piano is opened ; the needle is plied again, the trader goes to his desk and the student to his classics or poetry. We are apt to think the Americans of the New England States excessively strict—Connecticut with its constitution taken bodily from the Pentateuch, and Rhode Island bound by many provisions of the Jewish law, and

Massachusetts teeming with traditions and practical traces of the severity of the Puritan founders of the state: but our Scotch herring-fishers would there have more of the 'liberty with which Christ has made us free' than they have at home; and nobody can doubt that they would love their religion better accordingly. A church dignitary may have dishonestly preached in one of our cathedrals from half a text—leaving out the other half of CHRIST's saying ('and not man for the Sabbath,')—but other people should be humbler and wiser, and reverently accept the instruction as it stands. Calvin did so; and it really is much to be wished that his Scotch disciples would remember this. Do they forget the fact, or refuse his teaching? He thought it right to save the hay and the corn while the sun shone, and when rain might come and spoil the harvest; and it was his own practice to play at bowls for health and recreation after service on Sundays. What the apostle of their sect did for health and recreation, may not these poor hard-working fishermen do for the subsistence, not only of the thousands of women and children who depend on them, but for hundreds of thousands more who ought to be fed by this abundance of the seas? We like the old-fashioned and less superstitious piety better than the new copy of the old Pharisees.

“We like the Christian freedom of our own mountain districts, where—as in Cumberland and Westmoreland—it is the established custom of the in-

habitants of the dales to attend to farm exigencies on the Sunday, in the intervals of worship, and at critical times to do more. From time immemorial, a ‘priest’ (as the local term is) has been seen here and there on occasion leading his people out to their fields instead of into his church, telling them that their best obedience and gratitude is to use God’s sunshine for the acceptance of his bounty. We never heard of anybody being shocked at this—we suppose because the custom is antique, and therefore venerable. Fishing might well be as sacred in men’s eyes as the tillage of the ground, and then there would be an end to this injurious and disobedient superstition. There is a reason, indeed, why the fishermen should be as interesting in this matter as the husbandmen. Considering that those who stood nearest to hear the rebuke given to the Sabbatarians in the Judean cornfield were fishermen, it seems as if some of their liberty might well be accorded to those of our time. If it be not, the issue is clear enough. There will be that desecration of Sunday which must arise from its being regarded as an injury, a burden, and a loss—an injury and a burden which one class alone is called on to bear, while to all other working men the Sunday is a blessing and a boon. If the Scotch herring-fishers break loose altogether from bonds thus harshly tightened, and at length profane the Sunday which is stretched to their ruin, the responsibility will rest with those who lay on burdens too grievous to be

borne, which they themselves have no call to touch with one of their fingers.”—*Daily News*, Aug. 4, 1854.

This rejection of the blessings which Providence offers to bestow* being attempted to be justified on the plea that the Sabbatical observance of Sunday is commanded in Scripture, I invite the attention of the reader to the following summary of Scripture facts in relation to the first day of the week, the day which we call Sunday:—

It is not the day which the Fourth Commandment ordains to be kept holy.

It is not the day which God blessed and sanctified at the creation.

It is not a day which God has at any time commanded to be kept holy.

It is not a day which Christ has commanded, or which his Apostles, either by precept or example, have recommended to be so kept.

Finally, It is not a day as to which Christ's acts and discourses after his resurrection afford any proof that he designed, though he did not command that it should be kept holy; nor do they afford even a presumption that he so designed it, which is not repelled by some other presumption of much greater force to the contrary.

* “What blessings thy free bounty gives
Let me not cast away.”

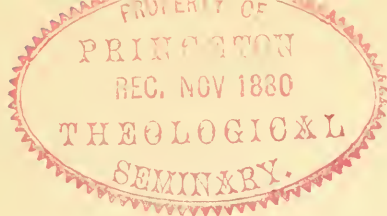
POPE'S *Universal Prayer*.

What wonder, then, that we find from the writings of the Church Fathers that they, although they lived so much nearer to the Apostolic times than we do, never attribute the origin of Sunday observance to the teaching of Christ or his Apostles, nor appeal as an authority for its observance to the Six Texts now commonly adduced with that object from the Christian Scriptures? Yet such is the fact, as I have shown in my Supplement to the first volume of this work ; and as some, probably the greater part, of the readers of that volume may not have seen its Supplement, I conclude with the following extract from it for their consideration.

“Not any ecclesiastical writer of the first three centuries attributed the origin of Sunday observance either to Christ or to his Apostles.

“Far, indeed, are the writers of that period from attributing any such origin to the religious observance of the Sunday. It is, on the contrary, a most remarkable fact, a fact which, from the negative testimony borne to it by Mr. Holden’s extracts, is indisputable, and to which, therefore, I invite, though ineffectually I fear, the serious attention of our Sabbatarian writers, orators, and preachers, that none of the fathers belonging to the first three centuries appeal to the Christian Scriptures in proof a Christian Sabbath. Not one of them asserts that Christ sanctioned its observance by his appearance to the disciples in the evening following the morning of his resurrection, and again after

eight days; not one appeals to the meeting of the Apostles with one accord in one place on the day of Pentecost, as proof of an intention on their part to observe a Christian festival; not one appeals either to the text in the Acts, relating to the meeting at Troas, or to that in the Corinthians, relating to the collection for the saints, as a proof of St. Paul's sanction to the religious observance of the first day of the week; nor does any one of them appeal to the text in the Revelations, 'I was in the Spirit on the Lord's day.' How happens it that none of these appeals are made by the Church Fathers of the three first centuries? More especially, I ask, why is an appeal to the text in the Revelations not to be found in any writing of the fathers of that period? The answer is so obvious as scarcely to need stating. Either they did not consider the phrase of 'the Lord's day' as meaning *there* the first day of the week, or the phrase itself was an interpolation made in some later century. From the horns of this dilemma, Sabbatarians, you have no escape."



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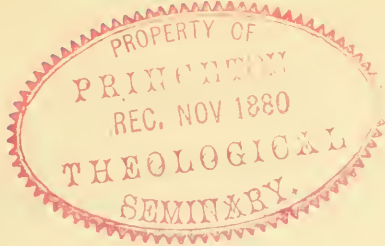
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MEMORANDA.

P. 100. The whole of Note * is a quotation from "Brief Remarks."

P. 110. The quotation from Mr. Hughes' Pamphlet ends with "seventh day" in line 13.

P. 152, line 8, for *first* read *find*.



CHAPTER I.

The Mosaic Sabbath.

THAT the Decalogue, the Fourth Commandment of which enjoins the observance of a seventh-day Sabbath, was at first intended for the use and guidance of the Jews only, would be readily admitted to me; but I would rather prove the fact than take it upon admission, because that proof will be found to afford a strong presumption that the Decalogue could never have been intended for any other people than the Jews, even in after times.

Let us begin by looking at the *internal* evidence which the Decalogue itself contains upon the subject.

1. The Decalogue is addressed to the Jews, and to them only; the word THOU, which pervades the whole of it, meaning the Jewish people: this is clear from the First Commandment, where it is said, "Who brought *thee* out of the land of Egypt." Hence we are inevitably led to the conclusion that the Decalogue, as a whole, was intended then and thereafter for that people only, unless there be clear Scripture proof to the contrary, which there is not.

2. The Second Commandment, "Thou shalt not make unto thee any graven image," was particularly applicable to the Jewish people, and was, we may believe, specially directed against their natural propensity to idolatry,—a propensity which was never more strikingly manifested than at the very time when the Ten Commandments were given to them. For the narrative tells us that whilst Moses was in the Mount to receive from the hands of God the tables of stone whereon was inscribed, as one of those commandments, the prohibition from making and bowing down to idols, the people were engaged, and, strange as it may appear, with the assistance of Aaron, in making for themselves a golden calf, and had worshipped it ere Moses had descended from the Mount.

Moreover, the reason assigned in this commandment for the prohibition from idol-worship, "I, the Lord thy God, am a jealous God," stamps the commandment with an impress exclusively appropriate to the people to whom it was addressed. For the God of Israel, although not different in his essence, was very different in his attributes, from the God of the Gospel dispensation. The God there proclaimed is not, like the God of the Second Commandment, a jealous God, whose very name is Jealous.* The God of the Gospel dispensation does not, as does the God of Israel, notice the existence of other gods. He owns no rivals of whom he is jealous. He gives no command to destroy the idols of the Gentiles and break

* "Thou shalt worship no other God, for the Lord, whose name is Jealous, is a Jealous God." (Exod. xxxiv. 14.)

down their altars. The spread of the Gospel effected that object, but not by direct aggression. The Gentiles were to be converted by the preaching of the Gospel, and becoming converts to it, they, by necessary consequence, abandoned their idols and their altars, and heathen worship thus fell gradually into decay, and at length ceased altogether wherever the Gospel was made known.* With the Israelites the case was the reverse of this. They were not to proselyte the heathen nations to the worship of the true God. They were expressly commanded to destroy idols, altars, and groves; but the command extended no further. To have made converts of the heathens would have been to lose their own privilege in the worship of Jehovah, and to render vain his promise to them that he would be especially their God; and, therefore, to maintain that the Second Command of the Decalogue was, upon the promulgation of the Gospel,

* "And the same time there arose no small stir about that way," (*about the doctrine of Christianity*,—Bishop Mann, in D'Oyly and Mant's notes to their edition of the Bible.) "For a certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen; whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods which are made with hands: so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth." (Acts, xix. 23–27.)

to become a part of the Christian code, is, in any consistent view of the question, impossible.

3. The Jews held the name of the Lord their God, JEHOVAH, in such reverence, that they never pronounced it, but used instead of it the words Adonai and Elohim;* and if, as some are of opinion, the Third Commandment was a prohibition from pronouncing the awful name of Jehovah, and not a prohibition from false swearing,†—an opinion which is the

* “Archæological Dictionary,” by the Rev. T. Wilson. Second edition. 1793.

† “It is well known that the version of the Pentateuch called the Septuagint was anciently translated from the Hebrew into the Greek language by certain Jews, either for the use of Ptolemy Philadelphus, or of their countrymen residing at Alexandria. When those persons came to the translation of the word Jehovah, they found themselves in a difficulty, for it was an acknowledged doctrine of their religion, never disputed by any of their prophets or priests, that this name, by which God had thought proper to designate himself in the third verse of the sixth chapter of Exodus, ought never to be written or spoken upon any occasion except the most awful and important; and it is the use or abuse of this particular name of God to which the Jews always understood the command of the Decalogue to apply which we render by the words, ‘Thou shalt not take the name of the Lord thy God in vain,’ but which ought to be rendered, Thou shalt not take the name of Jehovah thy God in vain. This word Jehovah was inscribed on the golden plate on the forehead of the high-priest when he entered the Holy of Holies, and also on his breastplate; and lest it should suffer any change, it was written in the Samaritan letters, those in which the Pentateuch was originally written, and from which it was translated into Hebrew by Ezra after the captivity. In the time of St. Jerome it still continued written, in many Hebrew and Greek Bibles, in the

more probable from the circumstance of there being among the moral commandments of the Decalogue an express command against giving false testimony—then the Third Commandment also must have been designed exclusively for Jewish observance, it being inapplicable to any other people, either when the command was given or in any after time.

But even if the Third Commandment be not a prohibition from pronouncing the name of Jehovah, but merely a prohibition from swearing falsely by it, this construction of the commandment would equally bear evidence of its being applicable to the Jewish people only. For the commandment so construed would be, “Thou shalt not swear falsely by the name of the God of Israel,” the God who proclaims to the people of Israel in his first Commandment, “I am the Lord thy God.” The Third Commandment, therefore, was designed for no other people. If we who are descended from the heathens forbear from swearing falsely by the name of the Lord our God, the God of the Christian dispensation, we thereby act indeed in the spirit of the Third Commandment, but not in obedience to it. We invoke not the name of Jehovah.

Samaritan character. When the Jews came to this word in their translation, in order to avoid the profaneness of writing it literally, they adopted the Greek word *Κύριος*, or Lord, and thus got over the difficulty. But this contrivance does not in any way alter the nature of the command of the Decalogue.”—Extracted from paragraph 81 of “*Horæ Sabbaticæ*,” a short but very able treatise on the Sabbath question, by the late Godfrey Higgins, Esq.

4. The remind given to the Israelites in the Fourth Commandment (in Deuteronomy), that they had been servants in Egypt, and were on that account to keep the Sabbath, is a strong indication, or rather, I ought to say, a conclusive proof, that the Fourth Commandment of the Decalogue could not have been designed for observance by any other people.

5. The reward promised for obedience in the Fifth Commandment was applicable to the Israelites, and to them only. It is, "That thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee." This land was Canaan.

Such internal evidence is there that the Decalogue was intended solely for the use of the Jewish people. Of the force of this evidence, in one of the instances of it, our Church makes once a-week an ample, though only an implied confession, by the voice of her officiating ministers, when, in performing the Communion Service, they proclaim from the altar, "God spake these words, and said, I am the Lord thy God; thou shalt have none other gods but me." Now these are not the words which God spake and said. They are, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage; thou shalt have none other gods but me." All that God thus said relating to his deliverance of the people to whom he spake from the yoke of their Egyptian bondage, is omitted in the commandment as given out from the altar; and is so, most assuredly, for this reason, and for no other, that the suppressed passage relates only to the Jewish

people. Yet, this passage being a part of the words which God spake, and occurring as it does in the very middle of the sentence which God spake, the officiating minister is by the forms of the Church service made to say, in effect, that which is false. True it is that God did speak the words which the minister repeats, but equally true is it that God spake others also: and what, I ask, would be thought of the witness who, in giving testimony to that which he heard another person say, should state very faithfully a portion of what was said, but for a purpose of his own omit to state the whole of it? Now the passage in the commandment omitted by the minister, because it relates only to the Jews, is omitted for the purpose of turning the attention of the congregation aside for the time from the inference which might otherwise present itself to them, that the Decalogue was addressed to and intended for the Jews alone.

Let us now proceed to the consideration of the *external* evidence on this point. In the Jewish Scriptures we find the following:—

1. The Decalogue was proclaimed from Mount Sinai, and by the voice of God, in the presence of all the people of Israel, they having, by previous command, assembled before the mount to witness the awful phenomena which prevailed while He spake those words; and into their custody were delivered the tables of stone, which were subsequently made, whereon those words were inscribed. The Decalogue thus specially given to them forms a part of that great

mass of statutes and judgments usually called the Law, or Mosaic dispensation, as distinguished from the Gospel, or Christian dispensation, by which it was eventually superseded.

2. The Law was given to the Israelites, as being God's chosen people. That the Israelites, or Jews, as their descendants were called in after times, were a peculiarly favoured nation, a chosen people, the only people whom God was pleased to dwell amongst and to instruct in religious and moral duties, is an historical fact so clearly apparent from the whole scope and tenor of the books of the Old Testament, and more particularly from the five books of Moses, that no one who believes in those books denies it. Yet it may be well to call to mind the strong and emphatic language in which the Divine preference of the Jewish people above all other nations is there recorded, and I shall therefore transcribe, from the books of Exodus and Deuteronomy, some of the most remarkable passages upon the subject.

In Exodus (xxix. 45), the Almighty declares himself as peculiarly the God of Israel: "I will dwell amongst the children of Israel, and will be their God." Nor is this declaration by the Almighty of his intention to dwell amongst them to be understood as referring to his omnipresence; it refers to a personal residence, specially vouchsafed to the children of Israel, and never, at any time, to any other people upon earth. "Let them make me a sanctuary, that I may dwell amongst them," is the direction in

Exodus, xxv. 8; and accordingly a tabernacle was made and set up, in an interior compartment of which dwelt the God of Israel.*

In the book of Deuteronomy we find, that when Moses forbids the Israelites from intermarrying with other nations, he tells them, "The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth" (vii. 6).

Still more emphatically, and it might almost be said affectionately, is the divine partiality for that people testified in the nineteenth chapter of Exodus,

* Dr. Jennings, in his "Jewish Antiquities," when treating of the form of government established over the Israelites after their departure from Egypt, and which has since been designated a Theocracy, has, in vol. i. 21, the following passage in reference to the Divine presence of the God and King of Israel amongst his people:—"He was their proper king, the sovereign of their body politic, in which character he gave them judicial or political laws relating to government and civil life. He ordered a royal palace to be built for his residence among them, I mean the tabernacle, in which he dwelt or manifested his special presence by the Shechinah, as the Jews call it; that is, by a bright cloud or glory appearing over the mercy-seat, betwixt the two cherubim in the innermost room of that palace (Levit. xvi. 2),—on which account he is said to dwell betwixt the cherubim (Ps. lxxx. 1), and to sit betwixt the cherubim (Ps. xcix. 1)."

Here let me point attention to the remarkable fact (remarkable with reference to the conclusion that the Decalogue was, as it were, the peculiar property of the Jewish people), that the mercy-seat, where visibly present dwelt the God and King of Israel, rested on the ark of the covenant, the "covenant made with Israel" (Exod. xxxiv. 27); and in that ark, by express command, were deposited the tables of stone inscribed with the Ten Commandments (Exod. xxv. and xxxi., and Deut. ix.)

where God himself is represented as calling unto Moses out of Mount Sinai, "saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings and brought you unto myself. Now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people." (3-5.)

Further: in the fourth chapter of Deuteronomy, Moses thus earnestly and eloquently reminds the Israelites of the distinguished favour manifested towards them by their God: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you." (ver. 1.) "Keep, therefore, and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" (6, 7, 8.) "For ask now of the days that are past, which were before thee since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched-out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord he is God." (32-35.)

3. As a further proof of the design to give to the Jewish people an exclusive claim to those statutes and judgments which are comprised in the Decalogue, I shall next transcribe, omitting a verse that is merely parenthetical, the preamble by which the Decalogue is introduced in the book of Deuteronomy. It is as follows: "*And Moses called all Israel and said unto them, Hear, O Israel, the STATUTES AND JUDGMENTS which I speak in your ears this day, that ye may learn them, and keep, and do them. The Lord our God made a covenant with us in Horeb. The Lord made not this covenant* with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire, saying.*"

Such is the solemn preamble to the Ten Commandments, set forth in the fifth chapter of Deuteronomy; and so exclusively are these "statutes and judgments" thereby addressed and given to the Jewish people.

4. Another proof that they were intended to be and to remain the possession and treasure of that

* That "this covenant" refers to the Ten Commandments is sufficiently clear from the context; but see also Deut. ix. 9.

people alone is the fact that, neither in the preamble above cited, nor elsewhere in all the five books of Moses, is there the slightest intimation manifested of the God of Israel having designed that other nations should adopt and obey those statutes and judgments, when they should hear of them. All that the heathens were to do was to admire that people, who were so favoured and so fortunate as to possess them: "The nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Neither, as before remarked, are the Israelites anywhere commanded to proselyte other nations. The command to break their idols in pieces, destroy their altars, and cut down their groves, was indeed a command to put down the worship of the gods of the heathens; but it was obviously given to the Israelites mainly for the purpose of preventing them from abandoning the worship of their own God (*see* Exodus, xxiii. 24, and xxxiv. 12-14). They are nowhere directed to invite or to compel the heathens to the worship of the God of Israel, or to the adoption of his statutes and judgments. Even at the distance of four hundred years after the promulgation of the law from Mount Sinai, the Psalmist is able to boast of the possession of those statutes and judgments as the peculiar privilege of his own nation: "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation; and as for his judgments, they have not known them." (Ps. cxlvii. 19, 20.)

5. The judgment or statute of the Fourth Com-

mandment, in particular, seems to have been specially withheld from all other nations, and exclusively reserved to the children of Israel; for the Sabbath enjoined by that commandment was to be *a sign*, which was to distinguish them as a chosen people and a holy nation. In the thirty-first chapter of Exodus we read: "And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is holy unto you." (v. 12-14). "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is the sign between me and the children of Israel for ever." (v. 16, 17.)

Now the Sabbath could not be a sign between God and the people of Israel, "unless" (as Dr. Paley remarks*) "the observance of it was peculiar to that people, and designed to be so." It may, indeed, be contended, that as the covenant, of which the Sabbath was the sign, came in its appointed time to an end, the sign might then cease to be peculiar to the Jewish people: but the language in which the promise of the sign is given is too pointedly applicable to that people only, for it to become applicable to any other; so that if ever the Sabbath ceased to be a sign to the Jews, it ceased altogether as a sign; and, in conse-

* "Moral Phil." ii. 81.

quence, the obligation to observe the Sabbath ceased also.

But further: the language in which the promise of the sign of the Sabbath is given, remarkable as it is for its strictly exclusive applicability to the Jewish race,* is rendered still more remarkable by the irresistible proof to which it leads, that the Sabbath of the Jews was never to become the Sabbath of the Christians. The language used in regard to the Sabbath is similar to that which is used in regard to other Jewish festivals. The covenant of which the Sabbath was to be the sign is spoken of as a perpetual covenant with the children of Israel throughout their generations—a sign between God and the children of Israel for ever. In like manner, it is said of the Feast of Unleavened Bread: “Ye shall observe the Feast of Unleavened Bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore ye shall observe this day in your generations by an ordinance for ever.”† (Exod. xii.

* It would seem, from the Mosaic narrative of the Deluge, that when God is pleased to make a covenant with all mankind the sign of the covenant is of a nature commensurate with its purpose. Thus it is related, that when God declared to Noah, “the waters shall no more become a flood to destroy all flesh,” he gave a sign as universal as the promise: “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.” (Gen. ix. 13.)

† So, also, it is said in the same chapter as to the day of the Passover: “This day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.” (v. 14.)

17.) Yet no Christian doubts but that the ritual portion of the Mosaic dispensation was superseded by the Gospel dispensation, and consequently that the Feast of Unleavened Bread, although directed to be observed as an ordinance for ever, ceased to be obligatory upon the Jews, and never became obligatory upon Christians. By parity of reasoning, the duty of observing the Feast of the Sabbath,* which was to be a sign between God and the children of Israel for ever, was, upon the promulgation of the Gospel, no longer obligatory upon that people, and could not become obligatory upon Christians, unless revived by a new command, which it never was.

Opposed to the evidence, internal and external, here adduced from the Jewish Scriptures, to prove that the Decalogue was given to the Jewish people only, and never designed for any other, where is there any evidence to be found? Do we find it in the Christian Scriptures? Do we discover there any annunciation by Christ or his Apostles, or any just inference from his or from their teaching, that the time had then arrived when the Decalogue was to be the religious code of all mankind; or that the observance of the Sabbath command of the Decalogue, which God had solemnly declared should be a sign between him and his chosen people, had become the religious duty of all other people? Counter-evidence of this nature from the Christian Scriptures would,

* Levit. xxiii. 2, 3.

indeed, be irresistible ; but, so far from finding any such in them, all the evidence to be collected from that source points directly the other way.

When “one came and said unto Jesus, Good Master, what good thing shall I do that I may have eternal life?” Jesus said, “If thou wilt enter into life, keep the commandments. He saith unto him, Which?” *All the Ten*, we may justly presume, would have been the answer, had Christ designed that the whole Decalogue should survive the Mosaic dispensation. Instead of this he replied, “Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honour thy father and thy mother, and, Thou shalt love thy neighbour as thyself.” (Matt. xix. 16-19.) Now the Fourth Commandment is excluded from the list of those of the Ten Commandments which Christ enumerated as essential to be observed, and consequently there is the strongest reason for believing he intended that this commandment should not become obligatory upon all mankind when his Gospel would be preached to them.*

It will doubtless be objected, that if the Fourth Commandment be no longer obligatory, because it is not amongst those which Christ enumerated, neither

* The Tenth Commandment, although a moral commandment, is also omitted ; but another moral command is substituted, which has some similarity to it ; for if a man love his neighbour as himself he cannot harbour in his mind any design to injure his neighbour.

can the three first Commandments, which describe the duties to God. Do I mean to say, it may be asked, that those are no longer obligatory? Most certainly I do. For I contend that by the course which Christ adopted, when questioned upon the subject of commands relating to the duties of mankind towards God and towards each other, he clearly shows his intention to be, that none of the Ten Commandments, save those which he has selected, should be observed after his Gospel should be preached, and that he therefore purposely excludes the three first Commandments from the list of commands which he enumerates as essential to be kept ; and does so, because those three Commandments were, as hath here been shown, applicable only to the Jews.

But is the Gospel code, as it regards our religious duties, on this account defective? Far otherwise. If Christians are not taught by Christ to look to the three first Commandments of the Decalogue for the knowledge of their duty towards God, they are taught by him where they will find that knowledge. Thus, when one of the scribes asked of him, "Which is the first commandment of all?" instead of replying, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage ; thou shalt have no other gods before me," he answers, "The first of all the commandments is, Hear, O Israel ; the Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with

all thy strength. This is the first commandment.”* (Mark, xii. 28–30.)

Most remarkable and significant is this answer from Christ. It is, when all circumstances are duly considered, tantamount to an express declaration by him, that the first of the three Commandments, which in the Decalogue relate to the duty to God, and consequently the two others, they being also passed over unnoticed, were not suited to form a part of that code which thereafter, under the dispensation of his Gospel, was to be a rule of conduct in religion to all mankind; and were not suited for that purpose, because they were not, as the substituted command was, of universal application. Let every candid Sabbatarian ask himself the question, what could it profit a Christian to be under an obligation to observe the First Commandment of the Decalogue? There is no duty enjoined or implied by that command which is not equally enjoined or implied by the substituted command. There is no religious thought or devotional feeling suggested by the First Commandment which is not equally suggested, and more emphatically impressed, by the substituted command. That command far more distinctly proclaims the unity of God, and it enjoins what the commandment in the Decalogue does not—the Christian duty of the love of God.

It may be remarked, and I readily admit, that as in the First Commandment of the Decalogue, so in the

* This command will be found in Deuteronomy, vi. 4, 5.

substituted command, it is only the God of Israel that is there spoken of. "The Lord *thy* God" is the phrase used in both these commands. It could not be otherwise than that this should be the phrase, and this the meaning of it in any command selected from the statutes and judgments of the Mosaic law. It was evidently the design of Christ, in forming the religious and moral code of his Gospel dispensation, to adopt, as far as they might be consistent with the spirit of that code, the religious and moral precepts to be found in the law of the Mosaic dispensation. It cannot, therefore, invalidate any argument I have adduced in reference to the phrase, "the Lord *thy* God," to find that phrase in the command which Christ has substituted for the First Commandment in the Decalogue. He has transferred the command in Deuteronomy to the Gospel code, and thus "the Lord *thy* God" becomes the Lord our God, the God and Father of all mankind.

The intentions of Christ with respect to all the Commandments of the Decalogue were made manifest by his mode of answering the questions put to him on the subject of commandments. Never, when thus interrogated, did he enjoin the observance of the Decalogue as a whole. For our duty to God he made no reference to it, but quoted, instead, a command from the general mass of statutes and judgments in the old law. For our moral duties he drew his answer from the Decalogue, selecting from it five of the six moral Commandments, and substituting for the Tenth Commandment, which is the sixth moral Command-

ment, a command in Leviticus, "Thou shalt love thy neighbour as thyself."* Thus has he pointed out to us the sources to which we may look for instruction as to our religious and moral duties; but for the observance of a Sabbath, he neither quoted the Sabbath-command of the Decalogue, nor substituted any equivalent for it from any other portion of the Jewish Scriptures. To the text in Genesis, "God blessed the seventh day and sanctified it," he never once alludes in the whole course of his ministry.

The Sabbath-command of the Decalogue, in one very material circumstance, differs essentially from all the other nine—it is a positive or ceremonial law: the Sabbath itself being neither an innate religious duty, nor an obvious moral duty.† But supposing it to be, as some maintain it is, a moral duty, or if not so, a religious duty, as appertaining to the wor-

* Levit. xix. 18.

† "That law is called *positive* which is not inbred, imprinted, or infused into the heart of man by nature or grace; but it is imposed by an external mandate of a lawgiver having authority to command. And it hath the name *positive* from external imposition or constitution, and because it is added to the law of Nature, and doth not necessarily spring from it."—"A Treatise of the Sabbath-day, by Dr. F. White, L. Bishop of Ely." London, 1636. P. 32.

"The distinction of the Sabbath is in its nature as much a positive ceremonial institution as that of many other seasons which were appointed by the Levitical law to be kept holy, and to be observed by a strict rest,—as the first and seventh days of Unleavened Bread, the Feast of Pentecost, the Feast of Tabernacles; and in the twenty-third chapter of Exodus the Sabbath and these are recited together."—Paley's "Philos." ii. 81.

ship of God, the result is the same. If supposed to belong to that class of duties which relates to the worship of God, it is excluded by Christ from his Gospel dispensation, together with the three first Commandments of the Decalogue; but it has not, as they have, another command substituted in its place. If supposed to belong to that class which relates to moral duties, it is excluded together with the Tenth Commandment; but is not, like that commandment, taught and enjoined by Christ in another form.*

* It cannot but appear at first somewhat surprising, that in quoting the moral commands of the Decalogue Christ should have omitted the tenth; for it is a most admirable precept of moral duty. It does not in express terms prohibit the commission of the crimes mentioned in it,—they were already prohibited by preceding commandments, the seventh and eighth; but it does that which is still more effective, it prohibits the indulgence of any wish or thought of committing those crimes, thus in those instances striking at the very root of immorality and vice. Now, the command to love thy neighbour as thyself, which is substituted for the Tenth Commandment, although a precept of the highest excellence, is not an exact equivalent for it. What, then, may be the probable explanation of its omission? May it not be that it has reference to two crimes only, adultery and theft; whereas the teaching of Christ extends the prohibition of evil thoughts to every species of crime? So prominent a feature in his teaching is this useful precept in morals, that it is noticed by Paley and others as an evidence of the truth of the Gospel dispensation. “A second argument, drawn from the morality of the New Testament” (says Dr. Paley, in his “Evidences of Christianity,” ii. 35) “is the stress which is laid by our Saviour upon the regulation of the thoughts.” (Matthew, xv. 19, 23, 25, 27, and more particularly v. 28.)

Hence it may be truly said, that the Tenth Commandment,

Thus, from whatever point of view we look upon the Fourth Commandment of the Decalogue, it becomes apparent that the Sabbath enjoined by it has not been transferred by Christ to the code of Christian duties. If, therefore, there be nothing in the teaching of the Apostles after the death of Christ to contravene the proposition that Christ by his teaching manifested his intention that the Fourth Commandment should not become obligatory upon the converts made from the Gentiles, my proof of that proposition will be complete.*

What, then, did the Apostles collectively teach on the subject of the Commandments? Expressly they taught nothing, but impliedly they taught much; all indeed that is requisite as a sanction to the view here taken of what Christ himself had taught. For when

which is the last of the six moral commandments of the Decalogue, has in effect, as the other five have expressly, been re-enacted.

* It would seem that, although Christ specifically enumerated the moral commands of the Decalogue as commandments essential to be observed, he nevertheless intended it should be inferred from the general tenor of his teaching on the subject of commands, that all our duties, both moral and religious, are in effect comprised in the two great commandments which, when questioned by the scribe, he selected from the Mosaic law: "The first of all the commandments," said Jesus, in reply, "is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself: *there is none other commandment greater than these.*" (Mark, xii. 29-31.)

they were appealed to upon the question, whether the Gentile converts were bound "to keep the law of Moses," they met in full conclave, and after some debate decreed as follows: "It seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts, xv. 28, 29.) Now, as the Decalogue was a part of the Law of Moses, it appears to be beyond all doubt, that if the Fourth Commandment was to be obligatory upon Christians, this was the occasion when the Gentile converts would have been informed of that obligation; yet no such information was given to them. Unless, therefore, it be contended, which it will not, that the Decalogue forms no part of the law of Moses, the decree of the assembled Apostles is conclusive on the question of Christian obligation to keep the Fourth Commandment, and has taught us that no such obligation exists.

Next let us inquire, What say any of the Apostles individually as to the duty of Christians in reference to all or any of the Commandments? On looking to their Epistles and to the history of their Acts, we find that not one of the Apostles mentions the Ten Commandments as a whole, and that only two, St. James and St. Paul, mention any of them in particular; and that they, like their great Master, notice only the moral commandments. St. James, in his General Epistle (ii. 11), refers to the Sixth and Seventh Commandments, and in v. 8, to "the royal law, ac-

according to the Scripture, Thou shalt love thy neighbour as thyself." St. Paul refers to all the moral commandments. In Rom. xiii. 8, 9, he says, "He that loveth another hath fulfilled the law; for this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet;* and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself." St. Paul, it may be observed, omits in this enumeration the precept, Honour thy father and thy mother; but he introduces it in his Epistle to the Ephesians, making, however, such an alteration in the reason given for the command, as renders it of universal application: "Children, obey your parents in the Lord; for this is right. Honour thy father and mother (which is the first commandment with promise), that it may be well with thee, and thou mayest live long on the earth." (vi. 1-3.) But further, St. Paul, in his Epistle to the Galatians, earnestly exhorts them to avail themselves of the liberty which was given to them by the Gospel: "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (v. 1.) Again, in the same chapter (v. 13, 14), "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another: for all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself." In no one of the passages here

* So also in Romans, vii. 7.

quoted, nor in any other part of his Epistles, nor in any of his discourses recorded in the Acts, has he enjoined the observance, or borne testimony to the obligation of the Fourth Commandment; and it were strange if any such injunction or testimony could be found in his Epistles or discourses, considering what he says on the subject of Sabbaths in his Epistle to the Colossians:—"Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath-days." (ii. 16.) Here he expressly prohibits the censuring of any man on account of his not observing the Sabbath-days; and, by necessary consequence, we are thereby taught by him that the Sabbath of the Fourth Commandment had not become obligatory upon Christians.*

Nay, more; in this same chapter of his Epistle to the Colossians, and in that very portion of it, which has just been referred to, St. Paul declares, that

* St. Jerome, one of the most eminent of the Church fathers, says, there is no discourse by St. Paul in which he does not sedulously teach that by the grace of the Gospel all those things which lay in types and figures and amongst them, "the idleness of the Sabbath," had ceased: "Nullus quidem apostoli sermo est, vel per epistolam vel præsentis, in quo non laboret docere antiquæ legis onera deposita, et omnia illa quæ in typis et imaginibus præcesserunt, id est, *otium Sabbati*, circumcisionis injuriam, kalendarum, et trium per annum solemnitatum recursus, scrupulositatem ciborum et per dies singulos lavacra iterum sordidanda, gratiâ Evangelii subrepentè cessasse."—Jerome's Preface to his "Commentary on the Epistle to the Galatians," vol. ix. p. 93, of the edition of his works by Erasmus.

Christ, or rather that God, through Christ, had abrogated the Sabbath; for he says, speaking of Christ, "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; *blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.*" (v. 12-14.) Those ordinances St. Paul enumerates in the verse (v. 16), already quoted, *and amongst them is the Sabbath.*

Thus it appears that the teaching of St. Paul and St. James, as it affects the question respecting the present obligation of the Fourth Commandment, is perfectly in accord with that of Christ himself, and consequently, bearing in mind that no other of the Apostles has ever noticed the Commandments of the Decalogue, and that the Apostles collectively have, by their divinely sanctioned decree, proclaimed the great doctrine of Christian liberty in regard to the law of Moses, every candid reader must incline to admit the truth of my proposition, that the Mosaic Sabbath never became, and therefore cannot now, be obligatory upon Christians. Nevertheless, I cannot expect that my proof of it will be considered as entirely satisfactory unless I examine the arguments most usually advanced by Sabbatarians* in support of their differing view of the question.

* I shall here, as in my first volume, for the sake of brevity,

One of those arguments is, that although Christ never quoted nor made any actual mention of the Fourth Commandment, nevertheless, as he on several occasions reprov'd the unwarranted strictness with which the Sabbath enjoined by it was observed by the Pharisees, and also as he relaxed the rigour of the command itself by setting an example of the non-observance of it in some particulars;* he thereby

designate the advocates of a Sunday Sabbath as Sabbatarians, although in strictness this is a name more properly applicable—and as such it was heretofore applied—to those Christians who observed a Saturday and not a Sunday Sabbath,—a sect not yet entirely extinct among us.

* “The Sabbath-day under the law of Moses was required to be observed with a strictness, and the breach of it was punished with a severity, which may fairly be regarded as appertaining solely to the dispensation then in force. The commandment, ‘In it thou shalt not do any work,’ &c., as interpreted by the law, was far more rigid and comprehensive than it is possible for us to regard it as it is interpreted by the Gospel. Although our Saviour, the Lord of the Sabbath, made a clear exception in favour of works of mercy and necessity, it may be questioned whether such an exception (unless within narrow limits) was either contemplated by Moses or maintained by his followers.”—“Brief Remarks on the History, Authority, and Use of the Sabbath,” by Joseph John Gurney. Third Edition, 1832, p. 43. “The man who lay at the pool of Bethesda amidst a great multitude of impotent folk, blind, halt, and withered, had been afflicted with an infirmity for thirty-and-eight years. His cure was public and immediate. ‘Jesus saith unto him, Rise, take up thy bed and walk; and immediately the man was made whole, and took up his bed and walked; and on the same day was the Sabbath. The Jews therefore said unto him that was cured, It is the Sabbath-day; it is not lawful for thee to carry thy bed. He

recognised its existence and authority as a command, and made manifest his intention that it should remain in full force, with the exception of such slight deviations from it as he had himself expressly sanctioned. No doubt Christ did thereby recognise the existence, and did not then distinctly bring into question the authority of the Commandment; but in this there was nothing inconsistent with a design ultimately to abolish it. What he then did he might intend as a step towards the fulfilment of that design. It is remarkable that he never takes occasion to express his approval of the Sabbath as a religious institution; yet when accused of having "broken the Sabbath," it would, humanly speaking, have been both natural and politic for him to profess his high veneration for it, if he so regarded it, and to remark, that he intended nothing more than to discountenance and censure its

answered them, He that made me whole, the same said unto me, 'Take up thy bed and walk.' Between that carrying of burdens which belonged to the course of trade, and which was so severely reprobated by the prophets as a breach of the Sabbath, and the bearing away of the mattress on which this poor man was lying, and which might otherwise have been lost to him, the distinction is too obvious to need discussion. Still, the deed was a breach of the law of Moses, according to its literal exactness, and was, as well as the act of healing a chronic disease, directly opposed to the notions then prevalent among the Jews."—"Brief Remarks," p. 60.

"*In him*" (the Lord of the Sabbath) "*there dwelt an authority, which sufficed, not merely for the lenient and merciful interpretation of the Sabbatical law, or for the relaxing of its literal rigour; but even, should he see meet, for ITS TOTAL ABOLITION.*"—"Brief Remarks," p. 64.

too rigorous observance. He seems, on the contrary, to have availed himself of every opportunity of showing, if not explicitly avowing, his disregard of the Sabbath.* It was peculiarly so in the instance of his healing on the Sabbath-day an infirmity which had existed for thirty-eight years,† an infirmity which apparently was not a painful disease, but merely a lameness. It undoubtedly was an act of charity to heal the sufferer on any day, but in such a case as this there could be no urgency, certainly not such as to call for a violation of the injunctions in the Fourth Commandment, and therefore the day following the Sabbath, we may presume, would have been selected rather than the Sabbath-day, had Christ intended to make it manifest he considered those injunctions to be still of indispensable obligation. Moreover, it is to be recollected, that after healing the man, Christ bade him take up his bed and carry it away, which was a further violation of the Sabbath, and might, as well as the first violation of it, have been avoided by deferring the cure one day. It was in this case, where the cure performed on the Sabbath-day was neither a work of necessity nor an urgent work of charity, that Christ made the remarkable reply recorded in the seventeenth verse of the chapter: "Therefore did the Jews perse-

* Sabbatarian writers affirm it to be a proof of Christ's observing the Sabbath, that on Sabbath-days he went into the synagogues. This is no evidence of his observing the Mosaic Sabbath as regards its prohibition from doing any work on the Sabbath-day.

† John, v.

cute Jesus, and sought to slay him, because he had done these things on the Sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work." And true it is, as Origen has observed, in commenting upon this reply, "We see that God is continually working, and there is no Sabbath-day in which God doth not work, in which he doth not make his sun to rise on the evil and on the good, and send rain on the just and on the unjust." (*Semper enim videmus Deum operari, et nullum Sabbatum est in quo Deus non operetur, in quo non producat solem suum super bonos et malos, et pluatur super justos et injustos.*—23d Homily In Numeros, sec. 4. De la Rue's edit. of Origen's Works; Paris, 1733.)

The saying of Christ thus interpreted, and it appears to be a very proper interpretation, is equivalent to his telling the Jews: My Father worketh on the Sabbath-day, and I likewise.

But, further, if the true inference from the teaching and example of Christ were, that he intended the Fourth Commandment, except as relaxed by him in favour of works of necessity and charity, should remain in force, with whom, I would ask, was it so to remain? Most indisputably with those upon whom it was already obligatory, and with no one else. It is a self-contradictory proposition to say it remained in force with any people who were not then subject to it—with the then Gentile world, who were ignorant of its existence, and with converts thereafter to be made from the Gentiles when the Gospel should be preached to them. It might, indeed,

become obligatory upon those converts, and therefore upon Christians in all succeeding times; but this could be only by a new commandment imposing that obligation upon them, and *there is no such commandment*.

On the supposition that the Fourth Commandment did become obligatory upon the Gentile converts, it would inevitably follow that those converts did, in obedience to the Commandment, observe a Sabbath. Is such the fact? I am not here speaking of the sanctification of a seventh day by prayer and religious instruction, but of a Sabbath in the proper sense of the word, a Sabbath observed by entire abstinence from work throughout the day, works of necessity and charity excepted. With this explanation of my meaning in the use of the word, I ask: Did the first converts from the Gentiles, the converts made in the Apostolic age of Peter and Paul, observe a Sabbath? They did not. This the Sabbatharians know full well, and therefore never hazard a direct assertion that they did.

Whether the Fourth Commandment remained in force with the converts made from the Jews, is a question in which we of the Gentile race are not essentially concerned, yet it may deserve remark that it is antecedently in the highest degree probable no difference would be made, in this respect, between the two sets of converts. But we have no need to rely on mere probability. The question is decided by the indisputable fact that St. Paul, himself a Jew, did not, after his conversion, believe that he continued under

the obligation to observe the Sabbath of the Fourth Commandment, and that, consistently with the belief that he was no longer under such obligation, he, in his Epistle to the Colossians, in the passage recently cited from it, forbids the censuring of any man on account of his not being an observer of Sabbath-days. He does more; for as we have seen (*ante*, p. 26), he declares the Sabbath to be one of those ordinances appertaining to the Mosaic dispensation which had been utterly abolished.

Another argument with Sabbatarians is that which they draw from the fact, that the Ten Commandments were proclaimed to the children of Israel by the voice of God himself, and amidst the most awful display of his power and greatness, whilst all the other statutes and judgments were communicated only by Moses. Hence it is argued that the Ten Commandments were of superior sanctity, and on that account destined to be of perpetual duration, although all the rest of the ordinances comprised in the Mosaic dispensation were in due time to come to an end. But for this opinion we find no warrant in Scripture. Not the slightest intimation of any such intended distinction and preference is there to be traced. It is a fancy of modern theorists, and nothing more. As well might they argue that the tables of stone on which the Ten Commandments were inscribed, and which "were the work of God, and the writing was the writing of God,"* would endure for ever; yet they perished in

* Exod. xxxii. 16.

a day, broken by the hands of man. Why then may we not believe that the Commandments “graven upon the tables” were like all the other statutes and judgments of the Mosaic law intended to endure but for a season, except such as were expressly or impliedly re-enacted by the Founder of the Gospel dispensation, by which the Mosaic dispensation was superseded?

What essential difference, in point of authority or sanctity, can be rationally imagined to exist between a set of laws proclaimed by the voice of God to the people of Israel, and another set proclaimed to them at his command by the voice of Moses?—between those statutes and judgments which were proclaimed from the mount and those which were dictated in the mount? All that was spoken by Moses to the people was prefaced by a declaration that it came from God. Almost immediately following the Ten Commandments in Exodus we read: “And the Lord said unto Moses, Thus thou shalt say unto the children of Israel.” (Exod. xx. 22.)—“Now these are the judgments which thou shalt set before them.” (xxi. 1.) In Leviticus, “And the Lord spake unto Moses, saying, Speak unto the children of Israel,” is constantly occurring as the preface to a further set of commands to them.

The evidence from Scripture is decisive against any distinction as to their authority or sanctity between the Ten Commandments and the Mosaic ordinances. All pass equally under the name of the Law. St. Paul refers to the moral commands in the Deca-

logue as the Law;* while, on the other hand, in St. John's Gospel we read of John the Baptist bearing witness that "the law was given by Moses, but grace and truth came by Jesus Christ."† Surely the law here said to have been given by Moses must include whatever statutes and judgments he himself delivered to the children of Israel. Again; in the Epistle to the Hebrews (x. 1), we read, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." Here we see, that although only the ceremonial part of the Mosaic ordinances is referred to, it is called the Law.

But there is yet a higher sanction for applying this phrase to the general mass of statutes and judgments, and not confining its application merely to the Ten Commandments.‡ For Christ himself, when asked by one who tempted him, "saying, Master, which is the great commandment in the law?" replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. xxii. 36, 37.) This command, although not in the Decalogue, Christ here says is the great commandment in the law.§

* Romans, ii. & vii.

† John, i. 17.

‡ It should be remembered, that the Ten Commandments are, as well as all the other divine commands to the children of Israel, called statutes and judgments. (Deut. v. 1, 6.)

§ The corresponding narrative in St. Luke's Gospel is still more to the point; for it is Christ himself who is there repre-

Indeed, it seems quite incomprehensible how any Sabbatarians can seriously entertain the opinion that the Ten Commandments, because they were spoken to the Israelites by the voice of God, were of superior sanctity to that of the commands spoken to them by Moses, and were on that account to survive, when all the rest of the law should be abolished. For strict investigation has, as I have shown, led us to the startling conclusion, that some of the commands communicated to the Israelites by Moses have become part of the Christian code, and will therefore endure for ever; whilst some of the Ten Commandments, although spoken by the voice of God, form no part of that code, and have therefore ceased to exist, or exist only so far as any of them are in their spirit consistent with the commands selected by Christ from amongst those that were spoken to the children of Israel by the voice of Moses.

It is further argued by Sabbatarians, that if it was the intention of Christ that the Fourth Commandment should cease to be in force under the religion of his Gospel, he would himself have made that intention known. "In other matters" (says the author

sented as using the phrase of "the Law," and not the interrogator who tempted him. Being asked, "Master, what shall I do to inherit eternal life? he said unto him, What is written in the law? how readest thou? And he, answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right." (Luke, x. 25-28.)

of "The Christian Sabbath") "Christ scrupled not to attack the inveterate opinions of the Pharisees, and if the Sabbath was to be abolished, why does he so cautiously abstain from any allusion to it, especially when occasions so often offered of announcing what was of the highest importance to have clearly published?"*

But why should it appear strange to any reader of the Gospel narratives that Christ did not clearly publish to the Jews the fact that their Sabbath was soon to be abolished, when it is evident that they sought his life for merely relaxing the rigour of the Sabbath law, by excepting from it works of necessity and charity?† It is also equally evident, that until he knew that the time was fully come that he should suffer (Luke, xxii. 15), Christ withdrew from personal danger

* "The Christian Sabbath," by the Rev. George Holden, A.M. London, 1825, p. 211.

† And when he was departed thence, he went into their synagogue; and, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him." (Matt. xii. 9, 10.) Jesus restored the withered hand, and "then the Pharisees went out, and held a council against him, how they might destroy him." (v. 14.) In the corresponding narrative in St. Mark's Gospel, it is said: "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him." (Mark, iii. 6.) In St. John's Gospel, in a passage before referred to, it is related that Christ healed a man who had had an infirmity for thirty-eight years, and bade him take up his bed and walk: "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath-day." (John, v. 5-16.)

when that danger became apparent.* To have given the Jews clearly to understand, or even to have intimated to them, that the Sabbath itself was within a short time, or at any time, to be abolished, would have shocked the prejudices of the whole nation, and not only have increased the enmity of the Pharisees, but also in all likelihood have roused against him the indignation and fury of the multitude.

From whatever cause proceeding, it certainly was not within the purpose of Christ's ministry that the Jews should be forewarned by him of all the changes which his coming was to effect in their religious system. When did he ever give them the slightest reason to suspect that, before long, even in the lifetime of some who heard his teaching, the whole mass of their ceremonial laws would cease to be in force, and the rites of sacrifice be no longer performed? Yet did these events come to pass, and without any word having dropped from him which at the time would excite an expectation of their occurrence. It might indeed be remembered, after his death, that Christ had twice quoted from Hosea, "I will have mercy, and not sacrifice,"† and that he had told the scribe he answered discreetly, when he said that for a man to love God with all his heart, and his neighbour as himself, was more than all whole burnt-offerings

* When Christ had healed the man with the withered hand, the Pharisees, as before stated, held a council against him, how they might destroy him: "But when Jesus knew it, he withdrew himself from thence." (Matt. xii. 15.)

† Matt. ix. 13; xii. 7.

and sacrifices.* But no one who heard these sayings would then draw the inference that Christ thereby foretold the abrogation of the ceremonial portion of the law, and the discontinuance of the sacrifices which it enjoined.

Again: it would thereafter be recollected by his disciples, and come to the knowledge of the Jews, that Christ had said to the woman of Samaria, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father"—"The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth." (John, iv. 21, 23.)

This, it is more than probable, was language too new and mysterious to be then understood as foretelling the abolition of the rites of sacrifice. If afterwards made intelligible in that sense to the Samaritan woman or to her countrymen, during the two days that Christ abode and taught in Samaria (iv. 40); still this would have been to the Jews no annunciation of the forthcoming event. The Samaritans were a people whom they despised and hated, and with whom they held no social intercourse. Even the disciples of Christ "marvelled that he talked with the woman," so strong was their national prejudice against the people of Samaria.

Of the fact there is no doubt, that Christ did not forewarn the Jews, although he himself foreknew, that within a short period the ceremonial law would

* Mark, xii. 32-34.

be abolished: consequently it cannot be maintained in argument, that because Christ did not make known to the Jews that he intended to abolish the Sabbath, such could not have been his intention.

There were many things of high importance which Christ left to be taught by his Apostles. His own teaching was confined to Judæa, Samaria, and Galilee, but his apostles were sent to teach all nations,* and were after his death instructed for that purpose by the Holy Ghost.† Accordingly we find, that although Christ himself never gave any intimation to the Jews that the Sabbath command would, before long, be abrogated, St. Paul, after the death and resurrection of Christ, had authority to teach the Colossians that that command had not become obligatory on Christians, and to teach his countrymen, by his own example, that it had ceased to be obligatory upon Jews.

There remains, within my knowledge, but one other argument which Sabbatarians put forward in proof of the Fourth Commandment having never been abrogated, and certainly it is one which at first sight may appear to be very forcible. For it is founded on the declaration of Christ himself, that he had not come to destroy the law, but to fulfil it: "Think not," he says, "that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." (Matt. v. 17, 18.) Hence

* Mark, xvi. 15.

† John, xv. 26; xvi. 12-14.

it is argued, that as the Fourth Commandment is a part of the law, it could not have been the Divine will that by the coming of Christ that commandment should pass away. But if this mode of construing the text be adopted in regard to the Fourth Commandment, it ought equally to be observed in regard to all the rest of the law, every jot and tittle; and this it cannot be consistently with Scripture facts.

No one denies that we have Scripture authority for believing that the ceremonial part of the law was destined to pass away on the coming of Christ, and we know as an historical fact, that the observance of it, so far as it related to sacrifice, did actually pass away after the destruction of the temple, within forty years after the death of Christ. To the Jews themselves since that period, now nearly two thousand years ago, the law has in this respect been a dead letter, although they still observe, with the most scrupulous exactness, all its fasts, its festivals, and its sabbaths, and other ancient ordinances.

Neither will the Sabbatarian mode of construing the text in Matthew be found compatible with Scripture facts, in regard to that portion of the law which relates to moral duties. For in the very same chapter of Matthew we read,—“Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:”^{*} but I say unto you, That ye resist not evil: but who-

^{*} Exod. xxi. 24; Levit. xxiv. 20; and Deut. xix. 21. It will suffice to quote from the last of these references: “And thine eye shall not pity; but life shall go for life, eye for eye, tooth for tooth.”

soever shall smite thee on thy right cheek, turn to him the other also." (Matt. v. 38, 39.) Now, in whatever sense this saying of Christ is to be expounded, it is undeniable that the Mosaic law of retaliation was thereby declared by him to have passed away.

Moreover, a very great change was made by Christ in the moral law relating to divorce. In the same chapter of Matthew we find him teaching this new doctrine,—“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: but I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery.” (v. 31, 32.) The same doctrine is still more explicitly taught and enforced in the nineteenth chapter of Matthew, where it is related that “the Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?” Having said, in concluding his reply to this question, “What therefore God hath joined together, let not man put asunder; they say unto him, Why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.” (v. 3–9.)

In these texts we see, that not only was there a change made in the law of divorce, but by necessary

consequence a most material change was made in the law relating to adultery. That by these changes the disciples of Christ were of opinion that at least a jot of the law had passed away is very clear, for upon his prohibiting the putting away a wife, except for the one cause mentioned, his disciples could not refrain from remarking to him, that in such case it were well not to marry.*

That the law of Christ relative to divorce and adultery is more conducive to good morals and the happiness of social life than that of Moses, is not to be doubted; but neither is it to be doubted, that as the one has been by divine authority substituted for the other, we are entitled to say of that other, It has passed away.

Even as to the Fourth Commandment, since it is certain, and is acknowledged by Sabbatarians themselves, that Christ relaxed the rigour of it in some particulars,† it may be justly said that he thereby caused some jots and tittles of it to pass away. Nay, he did more, if the Sabbatarians have his authority, as they say they have, for observing as a Sabbath the first day of the week instead of the seventh; for if this be so Christ has changed the day which is enjoined by the Fourth Commandment for the observance of the Sabbath, and in so doing has abrogated that part of the Commandment, and another jot of it

* "His disciples say unto him, If the case of the man be so with his wife, it is not good to marry." (v. 10.)

† See *ante*, in p. 27, the extracts from Mr. Gurney's "Brief Remarks" contained in the Note.

has thereby passed away. This last remark, I am aware, is but an *argumentum ad hominem*, and I use it only as such: for I maintain it was not the intention of Christ that the Fourth Commandment, or any part of it, should be observed by Christians.

Having thus pointed out various instances in which a portion of the Law has been set aside by the authority of Christ, it must be quite immaterial to the present discussion what may be the interpretation which divines put upon the words, "I am not come to destroy, but to fulfil;" or upon the phrases, "Till all be fulfilled,"—"Till heaven and earth pass." No interpretation of the text in Matthew can disprove the Scripture fact that Christ did change, abrogate, and destroy some portions of the Law.

Thus the Sabbatarian argument founded on that text, however specious it might seem, has proved, upon examination, to be utterly untenable.

Nevertheless, so strong is my position in contending for the non-obligation of the Mosaic Sabbath upon Christians, that I might safely concede the fact to be, that not one jot or tittle has passed from the Law, and that consequently the Sabbath Commandment of the Decalogue still remains unrepealed and in force. For of what avail to the Sabbatarians would be this concession? I should again encounter them with the question,—Upon whom does it remain in force? and the answer, as before, must be,—Upon the Jews, and the Jews only. If any Jewish converts to Christianity, or any Judaising Christians descended from Jewish converts, were to tell me they considered

the obligation of the Fourth Commandment as still imperative, my reply to them would be,—With you I will not dispute the fact; I wage no war of controversy with you and your race, who are altogether but an infinitesimal fraction of the millions that constitute the community to which we belong; and all I have to say to you in parting is: Be consistent in your belief; keep your Saturday Sabbath, and do not, because you profess to be Christians, pretend you have authority, for you have none, to hold your Fourth Commandment Sabbath on a Sunday.

No: my controversy is not with Jew-Christians; it is with the Sabbatarian portion of my fellow-countrymen, descended from heathen ancestors, from the aboriginal Britons, who, as some are of opinion, were converted to the Christian faith in the first century, and from the Romans, the Angles, the Saxons, the Danes, and the Normans, who at different periods invaded and settled in Britain, and all of whom were converted from Heathenism more than a thousand years ago. To the millions of heathen-descended Christians among us who insist upon the present obligation of the Fourth Commandment, I say,—Show me, if you can, when it became obligatory upon heathens, or upon converts made from them. It was not made obligatory upon heathens when it was promulgated from Mount Sinai. They were excluded from the privilege of becoming subject to this and the other statutes and judgments which were then bestowed upon the chosen people. To that people only were they given, and the surrounding nations were to

admire and envy them on that account. The whole tenor of the Jewish Scriptures implies that the Mosaic statutes and judgments never became obligatory upon the heathens during that period of the world's history which is comprised in those Scriptures; and as to the Christian Scriptures, far from showing that those statutes and judgments became at any subsequent period obligatory upon heathens, or upon converts from the heathens, they prove the fact to be directly the reverse. There is not in the Christian Scriptures any command, nor any teaching by Christ or his Apostles, which brings the converts from the Gentiles under the obligation of the Mosaic law. Not only is there this negative evidence, there is also the positive evidence of the divinely-inspired apostolical decree recorded in the fifteenth chapter of the Acts, which expressly exempts the Gentile converts from the observance of the law of Moses, save in some few particulars that have no bearing upon the present question. Finally, there is positive evidence in the teaching of St. Paul, that even upon the Jews themselves the Sabbath of the Fourth Commandment had ceased to be of religious obligation.

The argument against the alleged present obligation of the Mosaic Sabbath may be summed up in a few words. We are in possession of Scripture proof that the Fourth Commandment of the Decalogue was not made obligatory upon the heathens at its promulgation—that it did not become so at any time thereafter prior to the promulgation of the Gospel—and

that it did not then become obligatory on the converts made from the heathens. It is a clear deduction from these premises, that Christians descended from heathen converts cannot be under a religious obligation to observe the Sabbath of the Fourth Commandment.

CHAPTER II.

The Creation Sabbath.

SECTION I.

OF all the theological fancies which credulity has accepted as divine truths, not the least remarkable for the scantiness of evidence producible in support of it is the tenet, that a command was given to mankind at the creation to observe a seventh-day Sabbath. The only text in Scripture which bears directly upon the tenet, is Genesis, ii. 3: "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work, which God created and made;" and in this text there is no command.

It is, however, contended by Sabbatarians, that although the text does not set forth a command in express words, the just inference from it is, that a Sabbath command was then given. That, on the contrary, the text in Genesis does not even imply any such command, it is my purpose in the present Chapter to prove.

So far as appears from the text, it is obvious; first, that it relates only to God, man not being noticed in it;

and, secondly, that it was only the one day mentioned in the text, which God blessed and sanctified, there being nothing in it to indicate that every subsequent seventh day was then blessed and sanctified by anticipation. This, the apparent meaning of the text, every reader would acknowledge to be its true meaning, were it not for the signification *there* given to the word "sanctified" by the advocates of the tenet, that a Sabbath was ordained at the creation. They assert that it signifies *devoted to religious uses*, and thence they argue that as the Deity cannot be supposed to offer prayer, praise, and adoration to himself, the text must of necessity have relation to man.

Now, it is very true that the Hebrew word *kadosh*, here translated "sanctified," is sometimes used by Moses in the sense above mentioned, and I am aware that among the texts where he so uses it, Parkhurst, in his Hebrew Lexicon, has placed the text in question, (Gen. ii. 3.) But the same authority informs us, that the word has several meanings. The first in his enumeration of them is, "to separate or set apart from its common and ordinary to some higher use or purpose." He then remarks that "this *separation* or *setting apart* is the ideal meaning of the word," by which I understand him to say, that it is its primary or abstract meaning, as distinguished from other meanings in which the use or purpose is specified. Of these he gives two instances: one of them is, "to set apart or select persons or nations for purposes of war," and for this he refers to Jeremiah, xxii. 7, and li. 27, 28. The other is, "to set apart,

separate or appropriate to sacred or religious purposes, to sanctify, to consecrate," and for this he refers to Gen. ii. 3, Exod. xiii. 2, and 2 Sam. viii. 11. He adds that, "applied to Jehovah, it denotes, to regard him in a peculiar, separate manner," and for this he refers to Numbers, xx. 12; xxvii. 14, and Isaiah, viii. 13; xxix. 23.*

There is also a text in Joshua (xx. 7), wherein the word *kadosh* is used and its purpose specified, which, however, instead of being a religious purpose, has reference exclusively to one of the municipal institutions of the Jewish people, namely, the appointment of cities of refuge for persons guilty of manslaughter. The first six verses of the chapter lay down the law on the subject, and the 7th verse is as follows (the word *kadosh* being there translated *appointed*, and meaning *set apart*): "And they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah."

Finally, I would call attention to a very remarkable instance in which the word *kadosh*, translated *sanctify*, in the 2d chapter of Genesis, is used to signify *setting apart*, yet not for the performance of any religious rites. It is so used in the Fourth Commandment of the Decalogue, as I shall prove in a subsequent Chapter; for to enter upon that proof here, as it will

* The reader who may be, as I am, ignorant of Hebrew, may nevertheless rely with perfect confidence on the accuracy of the statements here given from Parkhurst's Lexicon. They were furnished to me, at my request, by a friend who is well acquainted with the Hebrew language.

necessarily be of some considerable length, would inconveniently interrupt and divert the course of the present discussion.

Such, then, are some of the many meanings of which the word *kadosh* is susceptible: but I may be asked, Of what avail can they be to your argument upon the text in Genesis, unless some one of them can be applied to the Deity, of whom it is said in that text,—He blessed and sanctified the seventh day? How could he set it apart in reference to Himself? Which is the meaning you would select to show it to be even possible He did so? I answer, it is that which Parkhurst calls the ideal meaning of the word *kadosh*, and, as I understand him, its primary or abstract meaning, viz. “to separate or set apart, from its common and ordinary to some higher use or purpose.” But how, it will be asked, is it possible to conceive that in this sense God could bless and sanctify a day to himself? The proper inquiry, however, is not what our conceptions are equal to on such a subject, but whether the historian did or did not mean to say, that God set apart the day to himself. That this was his meaning, the text, divested of the Sabbatarian interpretation of the word “sanctified,” affords strong grounds for belief, and, as the Mosaic history of the creation is in perfect accordance with this belief, it thus receives an authoritative confirmation.

The historian relates what passed in the mind of the Creator from day to day during the progress of his work, and all theologians are agreed in adopting

the plain and literal meaning of the words used in this part of the narrative, however difficult it may be for us to conceive of the Supreme Being as he is there spoken of. Now the account given of the sixth day's work, and of what then passed in the Divine mind, and what occurred in consequence, is very remarkable, and is the more important to the present discussion as it comes close to the very question under consideration, namely, whether the blessing and sanctification of the seventh day, as related in Genesis, ii. 3, had reference to man. Of the sixth day's work we are told, "God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." But as man was concerned in this purpose of the Deity, to man, we are told, it was communicated; for further on we read, that God, having created man in his own image, ("male and female created he them,") blessed them; "and God SAID UNTO THEM, Be fruitful, and multiply, and replenish the earth, *and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.*" Most assuredly, therefore, may we venture to believe, that if, when God blessed and sanctified the seventh day, he intended that man should sanctify it, he would, as on the preceding day, have communicated his purpose to the first parents of the human race, and that the historian would, as in the preceding

instance, have recorded the communication in the words which GOD SAID UNTO THEM. That the historian would have done this is an inference so nearly approaching to certainty, that it would be irrational to doubt it. But if no command was given, as we may justly infer, since none is recorded, it could not be intended that man should sanctify the seventh day, and consequently the text in Genesis is without a meaning, unless it mean, that to Himself alone God blessed and sanctified the day whereon he rested from all his work which he had created and made.

Thus manifestly does the history of the Creation testify to the fact, that its writer meant literally to represent the Deity as having set apart *that seventh day* to himself. Astonishing as this may at first appear, it is not, I apprehend, very difficult to conjecture in what sense Moses may have conceived the Deity to have set the day apart. For this purpose it is only requisite that we compare the text in Genesis with other passages in the Mosaic writings, and thus allow Moses, like other writers, to be his own interpreter.

The account of the Creation represents the Deity as experiencing great satisfaction in looking upon his work as it progressed from day to day, and in seeing "that it was good," and still greater when viewing the whole of it on its completion, and seeing that "it was very good." Therefore, with all the reverence which is due to a theme so sacred, but at the same time with the confidence which Scripture narrative appears to warrant, I venture to suggest, that when

the historian says, God blessed the seventh day on which he rested and sanctified it, his meaning is, that the Deity, pleased on the seventh day with contemplating and with resting from his glorious work, blessed the day, as we should bless a day that was fraught with peculiar delight to us; and that he sanctified it (set it apart) in his Divine mind as one to be forever distinguished on account of the gratification which it had afforded, just as we set apart in our thoughts a supremely happy day, hallowing it, as it were, and cherishing it more especially than any other in our fond remembrance of the days that are past.

Such an explanation of the text in Genesis is, I acknowledge, to attribute to the Deity the same feelings and impulses as belong to our human nature; but no one who possesses common sense, and the courage to make use of it, when perusing the Mosaic writings, can fail to perceive that the language of Moses respecting the Supreme Being is throughout essentially anthropomorphic, representing the Deity as possessing the human form, and actuated by human appetites and passions.*

In Exodus, xxxi. 17, an expression is used, which in its exact translation will amaze the reader. It is there said, "In six days the Lord made heaven and

* I have here used, and shall continue occasionally to use, the word *anthropomorphic* in a general sense, as referring to the human passions as well as to the human form. In strictness, I ought in some instances, I am aware, to use instead the word *anthropopathic*.

earth, and on the seventh day he rested, and *fetched breath*.”*

In Genesis, vi. 6, we find it said, “And it repented the Lord that he had made man on the earth, and it grieved him at his heart.” Of this strong language used in reference to the Supreme Being, Bishop Patrick (in D’Oyly and Mant’s notes to their edition of the Bible) has this remark on the text: “God can properly neither repent nor be grieved. But such expressions signify He resolved to do as men do, who, when they repent of anything, endeavour to undo it.” Verily it is not for me to object to this Episcopal explanation of a text in the sixth chapter of Genesis, since it undeniably goes far to sanction my mode of explaining the text in the second chapter. (Gen. ii. 3.)

Another striking instance of anthropomorphic conceptions of the Deity is to be found in the 14th chapter of Numbers. Moses there, in soliciting pardon for the transgressions of the Israelites, joins argument to entreaty, reminding the God of Israel that if, as he had threatened, he should destroy the people whom he had brought out of Egypt, “then the Egyptians shall hear it and they will tell it then the nations which have heard the fame

* “*Fetched breath*.” This, as Hebraists inform us, (Dr. Geddes and the learned editors of an annotated copy of our authorised version of the Bible, published by them in 1774,) is the true meaning of the Hebrew original. In the authorised version that meaning is decorously veiled from our view by translating the passage, “he rested and *was refreshed*.”

of thee will speak, saying, Because the Lord was not able to bring this people into the land which he swore unto them, therefore he hath slain them in the wilderness." (Num. xiv. 13-16.)

In thus representing to the Deity the risk which His fame would incur among the heathen nations, if he should break his word to his own people, are we to be told Moses did not mean that the Deity could be moved by suggestions, which, in like cases amongst ourselves, are employed by skilful orators to touch the conscience and excite its fears? Is it not, on the contrary, glaringly evident, from the very fact of his having put on record this bold *argumentum ad verecundiam*, Moses himself believed that it had contributed in no small degree to the success of his intercession?

I now pass on to still more extraordinary instances of anthropomorphism displayed in the Mosaic writings,—instances in which theological ingenuity would in vain attempt to pervert the language of the writer by suggestions of some other than its plain and literal meaning.

That great Being whose presence pervades unlimited space is said by Moses to have appeared to Jacob more than once, and this not in a dream, as in Genesis, chap. 28, but personally. Thus in Genesis, chap. 35, we read,—“And God appeared unto Jacob *again*, when he came out of Padan-aram, and blessed him, and God said unto him, I am God Almighty. And God went up from him in the place where he talked with him.” (v. 9, 11, 13.)

Still more astonishing is the narrative contained in the 18th chapter of Genesis, purporting that God appeared to Abraham in the plains of Mamre, and that Abraham dressed for Him and his two attendant angels, "a calf tender and good," of which they actually ate.*

The heading of the chapter in our authorised version of the Bible is,—*Abraham entertaineth three angels*; but this is obviously inaccurate, and I will venture to add, purposely evasive: for no one can, after reading the whole chapter with attention, honestly deny that the historian meant to represent one of the persons who appeared to Abraham as God himself, who, as such, and not as an angel or messenger, promised to work a miracle in favour of Abraham's wife, and threatened to destroy Sodom; but, upon Abraham's entreaty, consented to spare it if ten righteous men should be found there. The chapter, in fact, begins by stating expressly that *the Lord* appeared to Abraham. The Lord was therefore one of the three persons whom Abraham saw and entertained. Nothing can be more clear than that this is the true purport of the narrative, and the real meaning of the narrator.

Now it cannot be justly denied that, in construing the text in Genesis relating to God's sanctifying the

*"And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and *they did eat*." (Gen. xviii. 8.) I refrain from quoting the astounding instance of anthropomorphic narrative which occurs in Exodus, xxxiii. 21-23.

seventh day, we ought to be guided by the representations which the writer of that text is accustomed to give of the Divine nature in other parts of his narrative. To understand the language of Moses when he is speaking of God, we must think of God as Moses thought, and discard for the time that more sublime conception of the nature and attributes of the Supreme Being which religion and science have since revealed to mankind. Why, then, should any one who reads with due attention the anthropomorphic descriptions of the Deity, which are here selected from amongst many others in the Mosaic writings, look upon it as a thing incredible that, when Moses says,—“God blessed the seventh day and sanctified it, because that in it he had rested from all his work which God created and made,” he intends us to understand that this blessing and sanctification had reference only to God, and to the satisfaction which God is stated to have felt in finishing and contemplating his mighty work? And if this interpretation be credible, why should it be doubted? If Moses be interpreted consistently with the uniform tenor of his own writings, how can it be doubted?

True it is that our divines, never at a loss to explain away Scripture difficulties, undertake to assure us that the descriptions of the Deity which we meet with in the Pentateuch are not intended to be understood in their literal sense. But this is mere assertion: no Scripture authority can be produced in support of it. Passages may, indeed, be quoted from the Old Testament in which the prophets and other

sacred writers, subsequent to the time of Moses, describe the Deity in language that finely characterises his spiritual essence ; but nowhere, in the Old Testament, or in the New, is there any declaration made or intimation given that Moses, when narrating the appearances, the actions, and the thoughts of God, intended his narrative to be understood in a figurative and not in a literal sense.

“When the Holy Scriptures (says Stackhouse*) speak of God, they ascribe *hands*, and *eyes*, and *feet* to Him ; not that He has any of these members, according to the literal signification ; but the meaning is, that He has a power to execute all those acts, to the effecting of which these parts in us are instrumental. In like manner the Scripture frequently represents Him as affected with such passions as we perceive in ourselves ; namely, as angry and pleased, loving and hating, repenting and grieving, &c. ; and yet, upon reflection, we cannot suppose that any of these passions can *literally* affect the Divine Nature.” The question, however, as to passages of this kind in the Pentateuch, and more especially in the book of Genesis, which gives the history of the Creation, and tells of the personal appearances of God to men, is not what, upon reflection, we can or cannot suppose, but what did Moses mean when there speaking of the Divine Being ? Did he or did he not mean to be understood in a literal sense ? In some passages, namely, in Genesis, xviii. 8 ; xxxv. 11 ; and Exodus, xxxiii. 21-23, he must have

* In D'Oyly and Mant's notes upon Genesis, vi. 6.

meant to be so understood, for they are incapable of any other than a literal interpretation. But if he meant this as to those passages, why not as to all?

There is another explanation, and of a very different kind, to which both ancient and modern theologians have resorted in order to solve the difficulty under present consideration. Justin, in his Dialogue with Trypho, maintains that it was not God the Father, but God the Son, who appeared to the patriarchs. In Brown's translation of the Dialogue, (Cambridge Edition, 1846, p. 122,) the passage is as follows : —“Seeing you understand the Scriptures, said I (to Trypho), I will endeavour to convince you of the truth of what I say, namely, that there is said to be, and really is, another God and Lord inferior, or subordinate, to the Creator of all things, who is also called the angel or messenger, because he communicates to mankind all those things which it is the will of the Creator of all things, above whom there is no God, should be communicated to them.” Justin then proceeds to argue that it was this other God and Lord who appeared to Abraham in the plains of Mamre, and who appeared also to Jacob and to Moses. How Justin, and those who follow him in these opinions, reconcile them with the declaration made to Jacob,—“I am God Almighty,” (Gen. xxxv. 11,) I cannot imagine; but, waiving all discussion upon this point, I have to remark, that if the hypothesis of Justin be admitted as a Scripture fact, it necessarily follows that Christ, the Lord and God of whom he speaks, was, according to Scripture, the

Creator of this world; for no doubt can exist of Moses having represented the Creator of it as being the same God who afterwards appeared to Abraham, to Jacob, and to himself.

The tenet that Christ was the Creator of this world, though not “of all things,” appears to have been held by other Church fathers besides Justin, as was also Justin’s opinion, that by Christ all communications from the Supreme Being were made to mankind. Thus, as to the latter opinion, we find Clemens Romanus, in his Epistle to the Corinthians,* when adverting to the rites and ceremonies of the Mosaic dispensation, stating them as “things which our Lord had commanded to be done;” and Athanasius, in a passage which is quoted from his works in the treatise before referred to, entitled “The Christian Sabbath,”† (p. 313,) speaks of Christ as having commanded to be observed the Sabbath day of the Mosaic dispensation, in commemoration of his creation of the world. The quotation is as follows:—“The Sabbath,” says Athanasius, “was the end of the first creation, but the Lord’s day the beginning of the second, when he renewed the old (creation); therefore, as he formerly‡

* See Vol. I. of “The Sabbath,” pp. 284–289.

† I have elsewhere noticed, but for another purpose, the above quotation from Athanasius. (See Supplement to “The Sabbath,” p. ix.)

‡ “Formerly ordered.” Athanasius cannot be taken to mean by “formerly” (πρὸτερον, *priori aro*), that the order to observe a Sabbath was given at the Creation: an expression so indefinite as to the period to which it refers cannot be aptly used in reference to the beginning of time.

ordered the Sabbath day to be observed in commemoration of the end of his first works, so we venerate the Lord's day as a commemoration of the beginning of his second, which were a renovation; for he did not make a new creation, but renewed the old one and perfected that which he had commenced." (*De Sabbato*, vol. ii. p. 57. ed. Benedict. 3 vols. folio, Paris, 1698.*)

Augustine is still more explicit; he says:—"Serve male, fecisti quod Dominus jussit? Ne vapulares, ista flagella tibi ante prædixit. Quis jussit? Dominus jussit, *Creator tuus jussit*. Quid jussit? *Qui amat*, inquit, *patrem aut matrem plus quam me, non est me dignus*." (Thou wicked servant, hast thou done what the Lord commanded? That thou mightest not be beaten, he foretold those scourges to thee. Who hath commanded? The Lord hath commanded, *thy Creator hath commanded*. What hath he commanded? *He that loveth*, saith he, *father or mother more than me is not worthy of me*.) (Benedictine edition, Antwerp, 1702, vol. vi. p. 455.) It is there-

* Mr. Holden, the author of "The Christian Sabbath," does not give the original of this passage, nor the Latin version of it by the editors of the edition to which he refers. The following is the Latin version in a later edition:—"Finis igitur prioris creationis erat Sabbatum, secundæ autem initium: Dominica in qua veterem renovavit. Sicut igitur priori ævo (περίτερον) Sabbati diem servari jussit in monumentum finis priorum, sic Dominicam veneramus in memoriam initii secundæ reparationis. Non enim aliam creavit sed veterem renovavit, et quam facere cœperat absolvit." (Athanasii Opera Omnia quæ extant, opera et studio Monachorum Ordinis S. Benedicti. Patavii, 1778.)

fore, according to Augustine, the Creator who speaks in Matthew, x. 37.

But, moreover, the tenet of the Church fathers, that Christ was the Creator of this world, and that it was He, and not the Supreme Being, who appeared to the patriarchs, is, it should seem, at this very time, the creed of the modern orthodox church. The erudite author of a work entitled "A Vindication of Protestant Principles," by Philelutherus Anglicanus (London, 1847), is a strenuous advocate of these opinions. "We cannot (he contends) regard the Supreme Being as standing in any relation to us, even in that of Creator, until he has revealed himself as assuming a relative and, in some degree, concrete essence, instead of his abstract existence. For as this world is obviously only a part of the universe, a point in an infinite system, the Divine Being, the Omnipresent, infinitely wise, and Almighty Governor and Preserver of this boundless realm, can never manifest himself in his *absolute* entirety to the conceptions of such a mere atom in his system as we are. (John, i. 18 ; v. 37 ; vi. 46 ; xiv. 8, 9 ; Col. i. 15.) He must become God *relatively* to us,—God considered as our peculiar Creator, and as peculiarly in communion with us. He must, therefore, be God the Son, the only-begotten, created before all the worlds, the Δόγος, or divine emanation, hypostasis, and person, by *means of whom* (δι' οὗ) the world was made, and *through whom* (δι' οὗ) all God's dealings with this branch of his Creation are necessarily carried on. (John, i. 3, 10 ; Col. i. 16 ; Heb. i. 2.) Strictly, therefore, a personal God, in whose image

we were originally created, and to communion with whom our nature continually aspires.” (pp. 70 and 158.)

I make no comment upon this refined reasoning. So far as regards my argument relating to the text in Genesis, it is a matter of indifference whether these mysterious tenets respecting Christ in his pre-existent state be true or false; for, of whatever God Moses may mean to speak, it suffices for my interpretation of the text, that Moses represents the God who created this world and rested on the seventh day, as a Being who possessed the form of man, who was influenced by feelings and affections incident to man's nature, and who ate of the calf that was tender and good. By these representations, if we wish to arrive at its true meaning, we must construe the text in question, and, so construed, we are compelled to believe that God, the Creator of this world, blessed and sanctified the seventh day with reference to Himself, and not to man.

Now, it has been remarked, and truly remarked, that upon the question, whether the Sabbath was instituted at the time of the Creation, it is “the passage in the second chapter of Genesis which creates the whole controversy.”* If, therefore, my interpretation of that passage be approved,—if it be, as I think it is, incapable of refutation, the controversy is at an end, and any further dissertation upon the question of a Sabbath command at the Creation ought, on every sound principle of reasoning, to be deemed superfluous,—a waste of words upon an exhausted theme.

* Paley's “Moral Philosophy,” vol. ii. pp. 74, 75, 8th edition

SECTION II.

CONFIDENT as I am in the opinion expressed at the conclusion of the preceding Section, I cannot act upon it,—I cannot safely leave my case as it now stands, for the Sabbatarians have another argument upon the text in Genesis on which they lay very great stress, and which, therefore, if I did not notice, I should perhaps be thought afraid to encounter. They insist that God, by his rest on the seventh day at the Creation, *set us an example* of resting from labour every seventh day. “We cannot, indeed,” says one of their writers, “form any just notion of the Sabbath of Jehovah,—what was the nature of the rest of God, or what the period through which it might extend. Yet this rest, *as a model*, is presented to our notice in an intelligible shape, and man is commanded to cease from labour every seventh day, after the example of his Maker.”* Doubtless an example set us by our Maker for our imitation would be a command to imitate it, but who tells us that God’s rest at the Creation was intended to be a model and example to us? Certainly not the historian of the Creation, and no one else, except by direct inspiration, could know that it was so intended: but no one of the prophets and historians of the Old Testament, nor any one

* “Brief Remarks on the History, Authority, and Use of the Sabbath,” by Joseph John Gurney, 1832, p. 10.

of the sacred writers in the New Testament, has put this interpretation on the text in Genesis. Nay, even the Church Fathers, some of whom were notoriously addicted to conjectural and fanciful interpretations of Scripture, never, in their occasional allusions to the text in Genesis, take upon themselves to maintain that it implied a command to mankind to imitate the rest of God on the seventh day. There can be no analogy between the rest of God and that of man. The example of rest, which Sabbatarians allege to have been given to us, is such as they themselves, though professing to follow it, neither do nor can follow. The Sabbath which they observe is that of rest on the seventh day after six days of labour and six nights of rest, and the example, if any, which is actually set us is that of rest from the unceasing work of six whole days, including the nights; for it is not to be imagined that the work of Creation was ever suspended for one moment from the time of its commencement to that of its close. If it was at times suspended, it would follow that God's rest on the seventh day was not his first and only rest, as all theologians appear to agree the text represents it to have been.

The argument that God's rest is an example to us fails also in another respect. The writer above quoted acknowledges that we cannot form any just notion of what was the period to which that rest extended. How then could it be an example to us of resting for the period of exactly one entire day? To be such it ought to appear from the text, inferentially

at least, that this was the precise duration of God's rest; yet the text, it is admitted by the same writer, affords no such inference.

Even if we could suppose that God did at the close of the work of Creation rest from all exercise of his Divine energy, and for precisely the space of one day, and that day the seventh, we could not regard the rest of that one day as an example for our resting on every seventh day. The text is silent on this point, and the example which God has since set us, by the never-ceasing exercise of his power in sustaining his work of Creation, is the example of working on the seventh day as well as on every other.* Yet the author of the "Brief Remarks" affirms that, by the rest of God on the seventh day, of which he says himself we cannot form any just conception, either as to its nature or its duration, "man is *commanded* to cease from labour *every* seventh day, *after the example of his Maker!*" But what will not unscrupulous theologians say and write? for well they know that confident assertion in aid of feeble argument is sure to satisfy the far greater portion of their readers. Yet say and write what they will on the subject of God's rest at the Creation, the only sense in which this rest can be interpreted in a manner comprehensible by our faculties, and apparently the only sense in which it was understood by the historian himself, is simply this:—*God ceased*

* "And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work."—John, v. 16, 17.

from working,—ceased from the work which had occupied him during the six preceding days, but which was then ended.* That the historian could not mean to say that God rested for any definite space of time is incontestably proved by what he says afterwards in the remarkable passage before quoted† from Exodus (xxx. 17), where, when the original is literally translated, we read as follows:—“For in six days the Lord made heaven and earth, and on the seventh day he rested and *fetched breath*.”

I conclude, therefore, that the notion of the Almighty having at the Creation presented us with a model, and set us an example for resting from labour every seventh day, is at once gratuitous and absurd.

Again, then, I resort to Paley’s just remark, that it is the text in Genesis which has occasioned the whole controversy respecting a Sabbath command at the Creation; and having now replied to the further argument of the Sabbatarians upon this text, I find myself again warranted in saying, *the whole controversy is at an end*.

* “And on the seventh day God *ended* his work which he had made, and *he rested* on the seventh day *from all his work which he had made*.”—Gen. ii. 2.

† See *ante*, p. 54, and the note there upon the passage quoted.

SECTION III.

NOT so, however, my task of exposing the fallacy of the tenet which forms the subject of the controversy: for although I have demonstrated its fallacy by an interpretation which appears to me to be the true interpretation of the text in Genesis, I must expect Sabbatarians will still contend that the word translated "sanctified" is there used in the sense of "set apart for religious purposes,"—a signification which cannot be applicable to the Deity; and they will therefore still insist that a Sabbath was instituted at the Creation, and that the text in Genesis implies a command to observe it.

Hence it becomes indispensably requisite for me to go over the old beaten track in this field of controversy, and to argue the question of a Creation Sabbath as though it had not already been disposed of.

Assuming, then, that the blessing and sanctification of the seventh day, recorded in the text from Genesis, had reference to a Sabbath which was to be observed by man, it would not follow as of course that the observance of it was to commence from the time of the Creation. The mention made of the Sabbath in the history of the Creation (if any mention be there made of it), might be *proleptical*, alluding by anticipation to that which was instituted by Moses. This was the interpretation given to the text by the old Jewish commentators, as is admitted by Sabbatarian

writers. "The Jewish Talmudists" (says the author of "Brief Remarks") "pretend that this consecration of the seventh day" (at the Creation) "was simply prospective, that the mention of it in this passage" (the text in Genesis) "is nothing more than an allusion to a law which was long afterwards to be enacted for the benefit of the Israelites alone." ("Brief Remarks on the History, Authority, and Use of the Sabbath," p. 8.)*

Among the modern writers who treat the text in Genesis as proleptical, is Dr. Paley. He agrees with the Sabbatarians, that the text refers to the Sabbath, but remarks that, "as the seventh day was erected into a Sabbath, on account of God's resting upon that day from the work of Creation, it was natural enough in the historian, when he had related the history of the Creation, and of God's ceasing from it on the seventh day, to add, 'And God blessed the seventh day, and sanctified it; because that on it he had

* The Talmud is a Jewish book, containing a compilation of expositions respecting the duties imposed on the Jews in Scripture, or by tradition or custom, or by the authority of their doctors. There are two books with this name; the one compiled at Jerusalem, about 300 years after Christ, though some think it did not appear till the fifth century; the other, which is held in higher reverence, was compiled at Babylon, about 500 years after Christ; though some are of opinion it was not finished till the year 700. (Rees's "Cyclopædia," art. *Talmud*.)

The Jewish writers who are cited by the author of "The Christian Sabbath" (p. 62), as being of a contrary opinion to that of the Talmudists, respecting the text in Genesis, are of a much later period. The earliest of them, Aben Ezra and Maimonides, were writers of the twelfth century.

rested from all his work which God created and made,' although the blessing and sanctification, *i.e.* the religious distinction and appropriation of that day, were not actually made till many ages afterwards. The words do not assert that God *then* blessed and sanctified the seventh day, but that he blessed and sanctified it *for that reason*; and if any ask why the Sabbath, or sanctification of the seventh day, was *then* mentioned, if it was not *then* appointed, the answer is at hand,—the order of connexion, and not of time, introduced the mention of the Sabbath in the history of the subject which it was ordained to commemorate."*

Other eminent theologians have held the same opinion as Paley on this question. Dr. Geddes says, "I cannot but think with Jarchi,† Selden, Le Clerc, &c., that the Jewish historian here, as often elsewhere, makes use of a *prolepsis*, and alludes to the Mosaical institution of the Sabbath."‡

With due deference, however, to the great writers who have thus undertaken to prove that Moses, in the text from Genesis, has made use of a *prolepsis*, I consider all argument on the subject superfluous: for the text cannot be otherwise than proleptical, if the fact be, that the notion of a Sabbath having been instituted at the Creation is an invention of com-

* "Moral Philos." ii. 75.

† Jarchi (Solomon Ben Isaac), a celebrated Rabbi, was born at Troyes in 1104. He wrote commentaries on the Bible, Mishna, &c., which are much esteemed. (*Watkins*, from *Moreri*.)

‡ "Critical Remarks on the Hebrew Scriptures," p. 26.

paratively a very recent date; and that this is the fact, I shall, in a subsequent part of the Chapter, submit my proofs to the candid consideration of the reader.

Before I dismiss the proleptical argument, I have to notice a flippanant remark by Archbishop Sharp, which I find quoted, and with approbation, by Mr. Hughes, in his reply to Mr. Higgins' "*Horæ Sabbaticæ*." Mr. Hughes says, that, "with reference to such an interpretation (the proleptical), which is by no means a new one, Archbishop Sharp, *Serm.* 12, vol. 4, very pertinently asks, whether any man of sense, that should meet with such a passage in any other historian, could possibly so interpret it?"* My answer is, most certainly he could, if the two cases were similar in all respects, except in their subject; that is to say, if there were in some other historian a passage similar to that in Genesis, and if there were in a subsequent part of his history the narrative of an important event, relating to the subject to which the passage may be supposed to have related, in like manner as the institution of the Sabbath in the wilderness appertained to the alleged subject of the text in Genesis. The Archbishop, it is evident, had no such passage to produce. He leaves it to his man of sense to find one such, if he can. The Archbishop's

* "A Letter to Godfrey Higgins, Esq., on the Subject of his '*Horæ Sabbaticæ*,' by the Rev. T. S. Hughes, B.D. late Fellow of Emanuel College, Cambridge, Christian Advocate of that University, and Examining Chaplain to the Lord Bishop of Peterborough," (p. 9).

question, therefore, upon the proleptical interpretation of that text, instead of being "very pertinent," is a clear *nihil ad rem*.

SECTION IV.

My next argument against the tenet of a Creation Sabbath is, that Scripture makes no mention of any such Sabbath having been at any time observed.

If it were true that at the Creation a command was given to observe a Sabbath, it would, doubtless, have been obeyed at first, and would have been strictly complied with, in after times, by the Jewish patriarchs, and would in all succeeding ages, until the time of Moses, have been observed with more or less of regularity by some portions of the human race; yet the historian of the Creation, and of the first 2500 years of man's existence upon earth, takes no notice of any Sabbath having been observed before that, which at the end of this long period he himself, by Divine authority, instituted in the wilderness. This is a surprising fact, if a Sabbath command was actually given at the Creation. It is thus commented upon by Dr. Paley, after having related from Exodus (ch. 16), the occurrence of the fall of manna during six days, and the direction given by Moses to the people of Israel, to observe a Sabbath on the day following, on which day no manna was to fall: "Now,

in my opinion, the transaction in the wilderness, above recited, was the first actual institution of the Sabbath. For if the Sabbath had been instituted at the time of the Creation, as the words in Genesis may seem at first sight to import, and if it had been observed all along from that time to the departure of the Jews out of Egypt, a period of about two thousand five hundred years, it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur either in the general history of the world before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and these extremely abridged; or, which is more to be wondered at, in that of the lives of the three first Jewish patriarchs, which, in many parts of the account, is sufficiently circumstantial and domestic.” (“Moral Philos.” ii. 74.)

To the same purport, argues Heylyn, in his “History of the Sabbath,” “the Scripture is exceeding copious in setting down his (Abraham’s) life and actions, as also of the lives and actions of his son and nephews, their flittings and removes, their sacrifices, forms of prayer, and whatsoever else was signal in the whole course of their affairs, but yet no mention of the Sabbath. Though such a memorable thing as sanctifying of a constant day unto the Lord might probably have been omitted in the former patriarchs, of whom there is but little left save their names and ages, as if they had been only brought into the story to make way for him, yet it is strange that in a punctual and particular relation of his life and piety, there

should not be one item to point out the Sabbath, had it been observed." (Heylyn's "History of the Sabbath," part 1, ch. 3, sect. 5.)

To these remarks it may be added, that had there been a Sabbath instituted at the Creation, we might reasonably expect to find the observance of it alluded to by some one or more of the numerous prophets and Scripture historians who succeeded Moses; yet no allusion to such an observance is to be discovered in the writings of any of them. The fact is, and very significant is the fact, that, throughout the whole of the Jewish and the Christian Scriptures, there is not to be found any evidence whatever which can warrant a rational belief in the actual observance of an ante-Mosaic Sabbath.

This objection to the tenet of a Creation Sabbath the Sabbatarians meet by replying, that in respect to some other institutions, acknowledged to have originated in a Divine command, there is a similar want of evidence where evidence might be expected. They further remark, that even if no proof exists of the Creation Sabbath having been observed, there is evidence of its having been known; and, finally, they say, there are in Scripture hints of its having been actually observed.

SECTION V.

ON the first of the three points noticed in the last Section, the Sabbatarians instance the case of circumcision, "of which (says Dr. Jennings) there is no express mention in Scripture, or, however, no instance recorded of the observation of it, from the settlement of the Israelites in Canaan to the circumcision of Christ. Nevertheless, as this rite was the sign of the covenant with Abraham and his posterity, and the characteristic of the peculiar people of God, its being constantly observed cannot reasonably be called in question."*

The object of the argument contained in this reply is to impress the reader with the belief that the two cases are parallel; for, if they are, it cannot conclusively be inferred that there was no Sabbath command at the Creation, merely because there is no instance recorded of its having been observed. The cases, however, are not parallel. The author here quoted, as others do who use the same argument, speaks of the silence of history as to the observance of the rite of circumcision during the period which occurred between the settlement of the Israelites in Canaan and the circumcision of Christ. But why not carry the inquiry back to the time when the rite of circumcision was first instituted, which was 447 years before the Israel-

* Jennings' "Jewish Antiquities," ii. 141.

ites settled in Canaan?*

Of the non-observance of a Creation Sabbath evidence is wanting, from the very time of its supposed institution. The advocate of the tenet may search the whole Bible, from the first chapter of Genesis to the last in Revelations,—not one instance will he find related in it, or in the Apocrypha, of the actual observance of a Creation Sabbath, or any one clear allusion made to its having been observed. How widely different is this from the case of circumcision! Of the observance of this rite there is in Scripture express mention on some occasions, and unequivocal recognition of it on several, between the time of its institution and that of the settlement of the Israelites in Canaan; and after that period, the instances of historical recognition of the rite are of frequent occurrence. Thus, as to the observance and the recognition of it before the settlement in Canaan, we may refer to Genesis, xvii. 23; Exod. iv. 25, 26; vi. 12, 30; xii. 44–48; Levit. xii. 3; xix. 23; xxvi. 41; and Deut. x. 16; xxx. 6. The two first of these texts relate each an instance of the performance of the rite.

Another instance of the performance of it is mentioned in the 5th chapter of Joshua, v. 2–8. This was after the Israelites had entered Canaan, but before they had effected a settlement in it. There is also an instance in the Pentateuch, not before noticed, and which occurred previous to the entrance into Canaan. It is to be found in a most revolting narrative of a performance of the rite under circumstances there related;

* 1898 B.C.—1451 B.C.=447.

but although this narrative forms part of a chapter, the whole of which is selected by our Church as one of the "Proper Lessons to be read at Morning and Evening Prayer," it would not be proper for me to re-transcribe it, or more particularly to refer to it.

The allusions which are made to the rite of circumcision, after the settlement in Canaan, are, as already remarked, very numerous. The canonical Scriptures carry on the recognition of it to within 600 years of the circumcision of Christ; and the Apocryphal books, which, in this matter, are good evidence, bring it within 200 years of that event.

In little more than 300 years after Joshua and his army had entered Canaan, we find, in the book of Judges (xiv. 3), mention made (1141 B.C.) of the *uncircumcised* Philistines. Again, in the next chapter (v. 18), Sampson is said to expect he shall fall into the hands of the *uncircumcised*. Subsequently we find the rite noticed by the use of the same word (*uncircumcised*) in the following texts:—1 Sam. xiv. 6 (about 1087 B.C.); xvii. 26, 36 (about 1063 B.C.); xxxi. 4 (1056 B.C.); 2 Sam. i. 20 (same date); 1 Chron. x. 4 (same date); Isaiah, lii. 1 (about 712 B.C.); Jeremiah, iv. 4 (about 612 B.C.); vi. 10 (same date); ix. 25, 26 (about 600 B.C.); Ezekiel, xxviii. 10 (about 588 B.C.); xxxi. 48 (same date); xxxii. 19, 21, 24, 25, 26, 27, 28, 29, 30, 32 (about 587 B.C.); xlv. 7, 9 (about 574 B.C.) The canonical Scripture ends at about the year 397 B.C. The Apocryphal Scripture has the following texts, in which one or other of the three words—*circumcision*, *circumcised*, *uncircumcised*—is used:

Judith, xiv. 10; and in this text is mentioned the performance of the rite; the date is about 656 B.C.; Esther, xiv. 15 (about 500 B.C.); 1 Macc. i. 15, 60, 61 (about 323 B.C.); and ii. 46 (about 168 B.C.)

Besides all this evidence, there is mention made in the 1st and 2d books of Samuel* of two instances of circumcision, which, although not performed as a religious act, are equally a recognition of its existence as a religious rite amongst the Jewish people at that period.

I have been thus particular in referring to the numerous texts here cited, because the only effectual way of putting down general allegations is, to examine in detail the facts upon which they are founded. Great use is made by Sabbatarians of that deceptive mode of argument, which consists of loose inexact assertions regarding matters of fact. In the present case, even intelligent readers are likely to be misled by the specious statement, that "there is no express mention in Scripture, or, however, no instance recorded, of the observation of circumcision from the settlement of the Israelites in Canaan to the circumcision of Christ."† They are led to believe that history, during all this long period of 1450 years, is as complete a blank, or very nearly so, on the subject of observing the rite of circumcision, as it undoubtedly is on that of the observance of a Creation Sabbath; yet we see that, upon examining it closely, this insinuation is essentially

* 1 Sam. xviii. 25, and 27 (about 1063 B.C.); and 2 Sam. iii. 14 (about 1053 B.C.)

† See *ante*, p. 75.

false. The two cases are dissimilar in every point of view. Five instances are here noticed to have been recorded of the actual performance of the rite of circumcision, whilst there is not one instance to be found recorded of the actual observance of a Creation Sabbath; and as to the recognition of those rites, the difference is very striking. Not one clear recognition of a Creation Sabbath can be pointed out in any part of canonical Scripture, or of the Apocrypha; yet, from those authorities, no less than forty-four instances have been quoted which recognise the rite of circumcision, exclusive of the five instances quoted as relating to the performance of it. Many of the instances of its recognition, it is true, consist in the phrase, "the uncircumcised;" but the use of that phrase by the Jews, when speaking of another nation, is inferential evidence little less strong than positive evidence would be, that they themselves constantly practised the rite.

The case of circumcision may, therefore, be dismissed as not possessing the smallest claim to be cited in answer to the argument founded on the fact, that Scripture takes no notice of any observance of a Sabbath instituted at the Creation.

There is, however, another case referred to by Sabbatarians which, I admit, has fair pretensions to consideration as a reply to this argument. It is that of the Mosaic Sabbath, of which it has been said, that "the observance of the recently instituted Sabbath itself, with all its pains and penalties, is not mentioned in any of the six books which immediately

follow the Mosaic code, and which contain a much more particular history of events than the very compendious book of Genesis.”*

This is undoubtedly so, but the case is far from being sufficiently parallel with that of the alleged Creation Sabbath to form a satisfactory answer to the argument in question. The Mosaic Sabbath, though remaining unnoticed in Scripture for nearly five hundred years following the death of Moses, was frequently mentioned or alluded to in after times. The historical book of Nehemiah contains notices of, or allusions to, it on numerous occasions; so also the prophetic Book of Ezekiel. Mention is made of it, moreover, in the books of the prophets Isaiah, Jeremiah, Hosea, and Amos, and in every historical book of the New Testament. With all this evidence of a Scriptural recognition of the Mosaic Sabbath, contrast the perfect silence of the whole Bible on the subject of a Creation Sabbath; and what then, I ask, becomes of the parallel attempted to be instituted between these two cases? The attempt must be admitted to be a failure, and consequently the objection to the tenet of a Creation Sabbath, namely, that such a Sabbath is nowhere noticed in Scripture, remains in its full force.

It is not my design, however, to overstate the value of the objection by overlooking the nature of it. I readily acknowledge it amounts to nothing more

* “Letter to Godfrey Higgins, Esq., by the Rev. T. S. Hughes, B.D.” p. 11.

than this, that the total absence of all Scriptural recognition of a Creation Sabbath renders it in the highest degree improbable, *à priori*, that such a Sabbath ever existed; and the utmost value which, in my judgment, can be put upon any *à priori* argument is, that in proportion to the antecedent improbability of an alleged fact should be the strength of the evidence produced in its support. But look at the present case in this view of it: is there such strong and convincing evidence that the text in Genesis implies a Sabbath command at the Creation, as to overbalance the inference which the silence of Scripture affords of the extreme improbability that such a command was then given?

To me it appears that the evidence on the subject, if any there be, is so scanty and insignificant, that any well-sustained *à priori* argument opposed to it is sufficient to overthrow it, and that, therefore, the silence of Scripture as to the alleged Sabbath command at the Creation may justly be deemed an objection fatal to that tenet.

SECTION VI.

I do not forget that the Sabbatarians, as I have already stated, contest the fact of Scripture silence, and assert there is Scripture evidence, not only of the Creation Sabbath having been known previously to

the time of Moses, but also of its having been actually observed. I must, therefore, discuss these two points of their case before I can ask the reader's complete assent to the contrary conclusion.

It is obvious that if Scripture evidence can be given of a Sabbath having been observed before the time of Moses, there can be no necessity for giving any other evidence of its having been known before his time; but the Sabbatarians maintain, that although there were no proof existing of its having been observed, there is positive evidence of its having been known. It will, therefore, be expedient to commence with the consideration of that evidence. It consists of an expression made use of by Moses when informing the Israelites, in the wilderness of Sin, that no manna would fall on the seventh day. Upon this expression the learned Hebraist, Dr. Kennicott, in a passage which I find quoted from his works by Dr. Jennings,* makes the following comment:—"When the Sabbath is first mentioned in the time of Moses, namely, in the 16th chapter of the Book of Exodus, it is not spoken of as a novel institution, but as one with which the people were well acquainted. 'To-morrow,' saith he, 'is the holy Sabbath to the Lord;' and then he informs them, not of their general duty at such a season, of which they were perfectly apprised, but only how they should act on that day with respect to the manna, which was not to fall on the seventh, as it had done on the six preceding days."

* "Jewish Antiq." ii. 143.

I know of no general duty belonging to a Sabbath-day of which the Israelites had then been perfectly or at all apprised; and I believe it to be beyond the power of any theologian to point out a passage in Scripture whereby it appears that the Israelites had been then apprised of any duty whatever that was peculiar to a Sabbath-day.

As to the stress laid on the declaration by Moses, above alluded to, and which occurs in verse 23, "To-morrow is the rest of the holy Sabbath unto the Lord," it seems very doubtful whether the use there made of the definite article by our Bible translators is correct. Dr. Geddes translates the passage thus:—"To-morrow is *a* Sabbath of rest, holy to the Lord." The author of "*Horæ Sabbaticæ*" is so confident that the use of the definite article in this passage is an error, as to assert that no Hebrew scholar could doubt for one moment of its being so, forgetting, however, or possibly not having been aware, that Dr. Kennicott might be named as an exception. The Greek of the Septuagint has no article prefixed,* and, therefore, if the definite article were used in an English translation of the Greek version, its accuracy might be questioned. It is also, perhaps, worthy of remark that our Bible translators, though they use the definite article in the verse above mentioned, make use afterwards of the indefinite article, where (in v. 25) Moses repeats his declaration:—"Eat that to-day, for to-day is *a* Sabbath unto the Lord." It must be doubtful, therefore, if the use of the definite article in v. 23 be correct;

* Σάββατα ἀνάπαυσις ἁγία τῷ Κυρίῳ αὐτίον.

but, even if it be so, the proof which it is supposed to afford that the Israelites were, as Dr. Kennicott asserts, well acquainted with the Sabbath rite, is feeble in comparison with the proof to be found in v. 29, that the Sabbath of which Moses is speaking was then a novel institution;—"See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." If the word *giveth*, relating to the bread, be taken literally, as it must be, no just reason can be assigned why the word *given*, which relates to the Sabbath, should not equally be so taken.* It is clear, therefore, that no Sabbath could have been given or commanded before that which Moses instituted in the wilderness. That this is the true inference from the text last mentioned (v. 29 of Exodus, xvi.), is a proposition which receives ample confirmation from the following passages in the Books of Ezekiel and Nehemiah. In the 20th chapter of Ezekiel we read that the word of the Lord came unto him, commanding him to speak to the elders of Israel, "And say unto them, Thus saith the Lord . . . they rebelled against me . . . but I wrought for my name's sake, that it should not be polluted before the heathen, among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt. Wherefore I caused them to go forth out of the land of Egypt, and brought

* The same Hebrew *verb* is used for *given* and *giveth*. In the Septuagint the same *word* is used (ἐδωκεν). In the passage subsequently quoted from Ezekiel, the same Hebrew verb is used as in Exodus.

them into the wilderness ; and I *gave* them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also, I *gave* them my Sabbaths, to be a sign between me and them." That God *then* gave them statutes and judgments for the first time is, beyond all question, the true meaning of this passage ; and if, *moreover*, he *then* gave them his Sabbaths, it is equally indisputable that he *then* gave them also for the first time his Sabbaths ; and when we find it added, that the gift of the Sabbath to the Israelites was to be a sign between God and them, we may very reasonably conclude that the Sabbath could not have been previously given to all mankind.

It appears from the 9th chapter of Nehemiah, that the Jewish people in his time, far from believing that their forefathers were, as Dr. Kennicott asserts, well acquainted with the Sabbath institution previously to the fall of manna, regarded it as an undoubted historical fact, that the Sabbath was, previously to that occurrence, entirely unknown to them. He relates that the people met to read in the book of the law, and to worship the Lord their God, and that the Levites solemnly addressed the God of Israel on behalf of his people, and, after recounting many of his great mercies to them, thus proceeded in their address :—"Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments : and *madest known* unto them thy holy Sabbath." (v. 13, 14.)

Surely it will be admitted, that what was *then* made known to the Israelites they could not have known before.*

The whole tenor of the narrative respecting the institution of the Sabbath in the wilderness indicates that the Sabbath was then a new rite. The people, and even their rulers, were not only surprised but perplexed by the incidents related in it, and very slow in apprehending their tendency and purpose. On the arrival of the Israelites in the wilderness of Sin, and their murmuring for want of food, "The Lord said unto Moses, Behold, I will rain bread from heaven for you, and the people shall go out and gather a certain rate every day."—"And it shall come to pass that on the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." This promise made to Moses, that there should be a double fall of manna on the sixth day, he appears not to have communicated to the people. What he told them was, that the Lord would give them in the morning bread to the full. When they saw it in the morning, "they said one to another, It is manna : for they wist not what it was."† Where-

* Strictly speaking, it had been made known about seventeen days before ; but Nehemiah very naturally adverts only to the great event of its promulgation from Mount Sinai.

† *They wist not what it was.* How, then, did they know it to be manna ? Hebrew critics give a very satisfactory answer to this question. Manna (man-hu), they say (see Geddes's "Critical Remarks"), signifies, *What is it ?* and the original thus translated would render the text intelligible : "They said one to another, What is it ? for they knew not what it was."

upon they resorted to Moses for an explanation of this strange phenomenon. "Moses said unto them, 'This is the bread which the Lord hath given you to eat.'—" "Gather of it every man according to his eating, an omer for every man, according to the number of your persons: take ye every man for them which are in his tents. And the children of Israel did so." What follows in the narrative implies that there was something miraculous in the gathering on the sixth day, as regarded the quantity gathered; for when on that day a double quantity was brought in, all the rulers of the congregation came to inform Moses of the prodigy.* "He said unto them" (evidently telling them for the first time): "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord;" and he then directed them to use what they wanted for that day, and to lay by what remained, that it might be used on the next day. This they did; and although, when any manna had been laid by on a previous day, it would not keep till the morrow, but "bred worms and stank," it was found that what was laid by on the sixth day did not stink on the next, "neither was there any worm therein." Here was another miracle; whereupon "Moses said: Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field; six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none."

* "And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man, and all the rulers of the congregation came and told Moses." (v. 22.)

Thus we see Moses again and again endeavouring to make the people sensible of the Divine will, that every seventh day was thenceforth to be observed as a Sabbath. It is also remarkable that the quality of the manna should be such, for the first five days, as to compel the people to work on six days successively, whilst on the seventh day they could not work, if they would, in the great business of life, that of procuring the means of subsistence; so that they were, to some extent, obliged to observe a seventh-day Sabbath, after six days of compulsory labour.

Thus does every occurrence related in this narrative strongly favour the belief that to the people the Sabbath was a religious rite before unknown. But this is not all; for where is there any evidence in the narrative that it was previously known to Moses himself? In the Divine communication vouchsafed to him, when the gift of manna was promised, he may have obtained his first knowledge of a Sabbath institution: there is nothing in his narrative inconsistent with the suggestion that such was the fact. In v. 23 he tells the children of Israel: "This is that which the Lord *hath said*: To-morrow is the rest of the holy Sabbath unto the Lord." Now, although he has not stated that this was a part of the communication which had been made to him, it is quite clear that he means to tell the children of Israel that it was what the Lord had *then* said to him. This construction of his meaning is confirmed by a preceding passage in his narrative; for in v. 15 we find him telling the people: "This is the bread which the

Lord *hath* given," and adding (v. 16), "This is the thing which the Lord *hath* commanded."

With the opinion thus warranted by the whole tenor of the narrative, that the Sabbath rite was previously unknown both to Moses and his people, their antecedent history is in perfect accordance. Not a trace can be found in it of any Sabbath having been at any time known to them, whilst on the other hand incidents are related in it which would naturally, and most probably, have led to the mention of their having had some knowledge of a Sabbath, if this were really the fact.

When the Israelites were "groaning" under their bondage in Egypt, it formed no subject of their complainings that they were not allowed a respite from their hard toil on Sabbath-days; yet, had it been a traditionary belief with them that God had at the Creation enjoined a seventh day of rest from labour, and that their forefathers had observed and enjoyed this Sabbath, it was impossible they should not have keenly felt their deprivation of it to be an aggravation of their sufferings, and yet this made no part of "their cry" unto God.

Again, when Moses and Aaron went to Pharaoh to demand permission to leave Egypt, they told him (Exod. v. 1): "Thus saith the Lord God of Israel: Let my people go, that they may hold a feast unto me in the wilderness." This was the only religious purpose assigned. "And that they may observe my Sabbaths," we may presume would have been added, if the Sabbath had been an existing institution, of

which Pharaoh had deprived them. Moreover, when, in consequence of plagues inflicted upon him and his people, Pharaoh at length determined upon making some concession to the Israelites, yet not to suffer them to depart out of Egypt, he said to Moses (Exod. viii. 25): "Go ye, sacrifice to your God in the land" (meaning the border land of Goshen, where the Israelites dwelt); Moses refused the offer, and said: "We will go three days' journey into the wilderness, and sacrifice unto the Lord our God, as he shall command us." (v. 26, 27.)

Sacrifice thus appears to have been the only religious purpose for which he was commissioned to apply for liberty to go into the wilderness, and the only purpose on which he expected to receive a Divine command.

The incidents here recited strongly favour the opinion that Moses had no knowledge of any Sabbath prior to that which he himself, by Divine command, instituted in the wilderness; and no one, I am confident, can give a fair and full consideration to the 16th chapter of Exodus without acknowledging that it has every appearance of being a narrative of the institution of a religious rite which was till then unknown.

Even if we suppose it to be possible that all the circumstances there related might have attended the renewal of a Sabbath rite fallen into disuse, still it would scarcely be possible there should have been no manifestation on the part of Moses and the people, that they knew the wilderness Sabbath to be a

revived, and not a novel institution. Nothing of the kind is recorded, nor would any reader of the existing narrative fancy that he saw in it the recognition of an antecedent Sabbath, if he were to come to the perusal of it unprepossessed with the notion that a Sabbath was ordained at the time of the Creation. Nevertheless, the declaration made to the Israelites, "To-morrow is the rest of the holy Sabbath," is the only piece of direct evidence which Sabbatarians are able to produce in their attempt to prove that a Sabbath was known to mankind before the time of Moses.* Their other evidence consists of mere conjectures, arising out of certain facts which they say cannot be satisfactorily explained but by the supposition of a seventh-day Sabbath, commanded at the Creation. Of those facts it may be as well here to remark generally, that they afford no evidence whatever that the pious and devout of the olden time, the patriarchs and others, who, it is pretended, were observers of the Sabbath, abstained on the Sabbath-day from pursuing their worldly occupations, when not engaged in the performance of religious rites.

* It may be thought that another instance is to be found in the words of the Fourth Commandment: "Remember the Sabbath-day, to keep it holy," the word *remember* implying, as it certainly does, that a Sabbath institution already existed when the Fourth Commandment was given; but this does not warrant the inference that the Commandment alludes to and recognises a Sabbath enjoined at the Creation. See note A, at the end of the Chapter.

SECTION VII.

THERE are "hints," says one writer, there are "traces," says another, of the observance of a Sabbath instituted at the Creation. The patriarchal history, says the author of "Brief Remarks" (p. 15), contains "an account of some circumstances which afford us no insignificant hints that the Sabbath was observed." To substantiate this assertion, he endeavours to extract a hint from an expression used in the 4th chapter of Genesis, relating to the sacrifices of Cain and Abel. He argues upon it thus: "Cain and Abel are described as offering their sacrifices to the Lord 'in process of time,' as our version has it, but as in the margin of that version, and in the Hebrew, 'at the end of days.' Now the only period of days before alluded to is that of the week, and it is highly probable that this form of expression indicates nothing more than that they made their offerings on the day which terminates the week—that is, on the Sabbath."

It cannot, indeed, be expected of any evidence furnished by a hint, that it should be more than "highly probable" evidence of the fact to which it is alleged to relate, and therefore the question for consideration in this case is, whether the writer's argument suffices to prove that his supposed hint affords such evidence. He rejects the Bible phrase, "in process of time," in favour of the marginal reading,

“ at the end of days ;” but that it is questionable if his argument derives any benefit from this selection, will be seen in the following candid remarks of Dr. Jennings, who, although an advocate for the tenet of a Creation Sabbath, says (in his “ Jewish Antiquities,” ii. 111) : “ To prove that this distinction of time (by weeks) prevailed in the first ages of the world, some allege the following passage of the Book of Genesis : ‘ In the end of days (mikkèts jamim) Cain and Abel brought their offering to the Lord ;’ that is, say they, at the end of the week, or on the Sabbath-day ; for, according to the learned Gataker, there was then no other distinction of days but into weeks. We may, however, observe, with deference to so great an authority, that it is not impossible, nor improbable, that by this time they might have learned to distinguish time, by the changes of the moon, into months, and by the course of the sun and the revolutions of the seasons, into years. It is very evident that the phrase mikkèts jamim does not always import the end of the week, from the use of it in the second Book of Samuel (xiv. 26), where it is said, that ‘ at the end of the days Absalom polled his head, because his hair was heavy on him, and he weighed it at two hundred shekels.’ It cannot be imagined his hair should grow so heavy as to need polling every week. Probably in this place the phrase means, as we render it, ‘ at every year’s end.’ In the same sense the learned Ainsworth understands it in the passage in Genesis, which we are now considering : ‘ At the end of the year,’ when the fruits of the earth were ripe,

‘ Cain brought of the fruits of the ground an offering unto the Lord.’ So God afterwards appointed ‘ a feast of ingathering,’ to be observed by the Jews in the end of the year, when they had gathered in their labours out of the field.”

This interpretation of the phrase amply suffices to demolish the hint which the author of “ Brief Remarks ” thinks the passage affords. I may observe, in conclusion, that on the subject at present in discussion, a hint founded on nothing but probability can be worth nothing; for a tenet of such vast importance as that of a Creation Sabbath cannot be effectively supported, or rendered in any degree credible, by such paltry evidence as hints. Yet this disputable “ hint ” is the only one which Sabbatarians can find in Scripture to assist them in their attempt to prove the actual observance of a Creation Sabbath. All other hints which they refer to are advanced to show that such a Sabbath must have been known. Of hints of this description they imagine they have found several, for their fancy in such researches is freely indulged, and leads them at times to marvellous discoveries. What will be the reader’s astonishment, if he be not already acquainted with their writings, when I inform him, on their authority, that in the time of the patriarchs, whilst the rest of mankind were sunk in corruption and wickedness, the pious few had the happiness to possess an established Church, with all its appropriate appendages? Sabbatarian writers seem to speak as confidently of “ the Patriarchal Church ” as though it

unquestionably had had an historical existence, and been actually known by that name. This fortunate discovery being made, they see in it, as of course, the inferential *hint*, that as there was a Church there must have been a Sabbath. So at least the author of "Brief Remarks," who says (p. 13): "The existing record that God, after finishing the work of Creation, set apart the seventh day for holy uses, together with the reasonableness and necessity of the service, affords a strong presumption that amidst the general corruption of mankind this institution continued to be observed, both before and after the flood, by the Patriarchal Church. Of the existence of such a Church from the date of the Creation to that of Moses various hints are scattered over the book of Genesis. Brief and undetailed (for the most part) as is this inspired history, it contains many incidental allusions to a system of worship—to a priesthood, places for worship, altars, sacrifices, prayers, and peculiar religious rites.* There were preachers also in those

* As the author's remarks are professedly "brief," I feel bound to give the reader the benefit of a reference which the author makes to a work, where he says "ample evidences on this subject are adduced." It is to a little treatise, by J. J. Blunt, "On the Veracity of the Five Books of Moses." I have not seen this work, but sure I am that in Scripture no trace is to be found of any stated times observed for sacrifice or prayer before the Mosaic dispensation, and in that there is no precept of prayer, public or private. Altars, indeed, there had been in the Patriarchal times, but the sacrifices at them were only on special occasions, and all prayer in those times was occasional and voluntary.

early days. The Apostle Peter speaks of our Saviour's preaching, by his Spirit, to the world before the flood (1 Peter, iii. 19);* and who can doubt that this was through the instrumentality of his appointed ministers? Accordingly the same Apostle elsewhere calls Noah 'a preacher of righteousness.' (2 Peter, ii. 5.)

"Now, for the maintenance of such a system of worship, a Sabbath would appear to have been essential, nor does the absence, in the history of the Patriarchs, of any express mention of its observance,

* On consulting the chapter and verse here referred to, I confess I was wholly at a loss to comprehend its applicability to the assertion that "Peter speaks of our Saviour's preaching by his Spirit to the world before the flood." The verse is as follows: "By which also he went and preached unto the spirits in prison." In an annotated Bible, published in 1774, I find, in a note upon this verse, an attempt at an explanation of it. However fanciful, and therefore unsatisfactory, that explanation appears to me, the reader may, perhaps, desire to form his own judgment upon it, and I shall here transcribe it; but as it depends in some measure upon the verse which precedes and that which follows the verse in question, I must first give the whole passage as thus connected: "For Christ also hath once suffered for sins . . . being put to death in the flesh, but quickened by the Spirit: *by which also he went and preached unto the spirits in prison*; which sometime were disobedient when once the long-suffering of God waited in the days of Noah, while the ark was preparing." The following is the note by the editors of the Annotated Bible: "*By which Spirit he preached*, through the ministry of Noah, *to the spirits in prison* — the unholy men before the flood; who were then reserved by the justice of God, as in a prison, till he executed the sentence upon them all, and are also reserved to the judgment of the great day."

materially weaken the probability that under these circumstances it *was actually observed*.”*

This hint-built Church, and all that is said of it, I should leave without further comment, were it not for the concluding assertion made by its discoverer, that probably the Sabbath had in the times of the Patriarchs been *actually observed*. Apparently this renders inaccurate my remark, that the hint derived from the sacrifices of Cain and Abel was the only one which Sabbatarians could discover in Scripture of an actual observance of the Sabbath; for here seems to be another instance, yet it is not exactly so, as in this instance it is not an original hint, but a hint extracted from a hint. There is a hint of a Church, says the writer, and that affords a hint that there was probably a Sabbath, and if a Sabbath, the probability is that it “*was actually observed*.” What solemn trifling are all these Sabbatarian surmises upon a topic so momentous as the question, whether or not a Sabbath was instituted at the time of the Creation!

I now pass on to an argument of great weight in the estimation of the Sabbatarians, as favouring, in their opinion, the tenet of a Creation Sabbath. Although this argument is founded upon hints, it has, I admit, a just claim to attention, since, to some extent, the literature of ancient nations gives to those hints an apparent support. I allude to the inference which the Sabbatarians draw from the division of time into

* “*Was actually observed*.” In the original these words are, as here, in *Italics*.

weeks, which, they say, has been in use amongst mankind from the earliest ages of the world, and which, therefore, they argue, must have had its origin in the week of seven days, formed by the six days' work of Creation and the ensuing day of rest. "Of the division of time into weeks," (says the author of "Brief Remarks," page 15,) "we have a plain hint or two in the history of Noah. Jehovah says to Noah, 'For yet seven days (or yet a week), and I will cause it to rain upon the earth,' &c. Gen. vii. 4. Again, when Noah's dove, after finding 'no rest for the sole of her foot,' had been restored to the ark, we are informed that Noah stayed 'yet other seven days;' and sent her forth, and on her return with the olive-branch, he again waited for the same recognised period. 'And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.' Gen. viii."

"Jacob (the same writer adds, p. 17) twice served Laban for Rachel 'a week of years,' a period of which the reckoning was doubtless borrowed from that of the week of days. (Gen. xxix. 27-30.) And Joseph devoted 'seven days,' or, in other words, a whole week, to a public mourning for his father. Gen. l. 10."

As to the "week of years," although marked by inverted commas, in order, as it would seem, to induce the reader to believe that it is an exact quotation, the phrase is the author's own, the words in the text being "seven years." The word "week" does, however, occur elsewhere in the texts which this

author has referred to. Laban, having promised to give Rachel in marriage to Jacob, and deceived him by substituting Leah, said, in reply to Jacob's complaint of such treatment, "*Fulfil her week*, and we will give thee this also.* . . . And Jacob did so, and *fulfilled her week*." Gen. xxix. 27, 28.

Now, here are certainly two instances in which the word "week" occurs in sacred history, in relation to events long anterior to the time of Moses; but what does that prove as regards the present discussion? Absolutely nothing that is essential to it. If, indeed, the phrase had occurred in a history of those events, written not long after their occurrence, it would have been conclusive evidence that the period of seven days was then called a week. As, however, that division of time had become established, and the name of a week given to it,† when Moses wrote the history of the Patriarchs, the use of the phrase in Genesis merely proves that the historian found it convenient to call the portion of time of which he was speaking by its then ordinary appellation.

Still, I may be asked, how do you account for the fact that the period of seven days was known as a division of time in the earliest ages, even if not then known by the name of a week? I reply, I cannot account for it, nor can any one else, except by conjecture. It is the opinion of the Sabbatarians, that it

* "*Fulfil her week*—keep the week of feasting for thy marriage with Leah, and so confirm thy marriage with her, and then we will give thee the other." ("Annotated Bible" of 1774.)

† Levit. xii. 5; Numb. xxviii. 26.

owed its origin to a tradition existing even before the time of Noah, that the world had been created in seven days, including a day of rest.* Yet what is this but a mere conjecture? Scripture nowhere tells us that such was its origin. Nevertheless, Sabbatarian writers seem to argue as though their explanation must be accepted, if a better cannot be found.† Nothing can be more preposterous than such a mode of reasoning upon a question which admits of no other than a conjectural solution. Sufficiently probable for the purpose of throwing a doubt, at least, upon the Sab-

* Such a division of time must surely have been founded on the tradition of the six days of Creation ending with a day of rest. "This tradition had passed down to Noah through a very small number of forefathers."—"Brief Remarks," p. 16.

† Dr. Jennings, in the course of his argument against the proleptical interpretation of the text in Genesis, says (*Jewish Antiq.*, ii. 142)—"that the Sabbath was instituted at the time to which Moses's relation of the institution of it refers, and was, in consequence hereof, observed by the patriarchs, is at least probable from their distinguishing time by weeks of seven days, for which it is not easy to account on any other supposition than of some positive Divine appointment." Mr. Hughes, also, to the same purport, but in a more confident tone, expresses himself on the subject as follows, in page 12 of his reply to "*Horæ Sabbaticæ*." He is there speaking of *traces* being found of the Creation Sabbath, the chief of which he considers to be the reckoning of time by weeks, of which he says, "Although no actual mention is made of the ordinance for so long a period in the writings of Moses, still we may find traces therein leading us to the conclusion that it was both given and known from the first. The strongest of these, perhaps, is the established reckoning of time by weeks, which cannot be accounted for otherwise than by a reference to this Divine decree."

batarian conjecture, is that which *naturally* offers itself on the occasion, namely, that the septenary division of time had its rise in observations made in the early ages of the world upon the course of the sun and the changes of the moon. The division of the year into months would be a sure result of such observations, and the subordinate division into weeks would be very likely to follow. To the latter consequence it has been objected* that a lunar month is more than four times seven days by above a day and a half. Still, however, the very obvious division of the lunar month into four quarters, the half-crescent moon, the full moon, the half-waning moon, and the new moon, might, it is highly probable, suggest the division of time into periods of seven days, that being the nearest approach to exactness in reckoning the quarters of the lunar month. Four times six days (24) would leave a deficit of five days and a half; and four times eight days (32) would be an excess of two days and a half.†

Be this as it may, it is indisputable that the true origin of the division of time into periods of seven days is not, and cannot be, with certainty, known; it is lost in the mists of remote antiquity. Of what

* "Jewish Antiq." ii. 142.

† The above remarks, upon the probability that the division of time into weeks originated in observing the changes of the moon, formed part of a draft of the present chapter, written long before the publication of the "Westminster Review" for October 1850. In the article upon septenary institutions contained in that number of the Review, the probability of this origin of weeks is urged with such force of argument, based upon facts, as

avail, then, to the proof of a Creation Sabbath, are the "hint or two" respecting the division of time, collected from the history of Noah, and the further hints cited from passages relating to Jacob and Joseph? All these Scripture hints serve, at most, as grounds for conjecture; but evidence which stops at conjecture proves nothing.

SECTION VIII.

It is besides important to remark, that the proof of a "seven days' " division of time in the early ages of the world is of no avail to the proof of a Creation Sabbath, without evidence that the seventh day was, in those times, held to be sacred. The more numerous are the instances in which the period of seven days is mentioned in Scripture, the more probable is it that we should occasionally have found the

almost to convert probability into certainty. The argument abounds with manifestations of the writer's deep researches into Oriental and general history, and of his extensive knowledge of the Oriental and other languages requisite to those researches.

It were vain to attempt, by a few extracts from this erudite argument, to give the reader any adequate idea of its power and solidity. I can do no more than refer him to the article in the Review, and apprise him that it has since been published separately as a pamphlet, entitled "Sabbaths: or, an Enquiry into the Origin of Septenary Institutions." The publishers are, G. Luxford, Whitefriars Street, London; and A. and C. Black, Edinburgh.

seventh day spoken of as sacred, if it had been so esteemed. Nevertheless, there is nowhere, in all Scripture, a single instance of the seventh day being so called, except in reference to the Mosaic Sabbath. How do you account—I ask of the Sabbatarians in my turn—how do you account for this fact? It cannot be satisfactorily explained otherwise than by the very rational conjecture, that the seventh day is never, in Scripture, called a sacred or holy day before the time of Moses, simply because it was never till his time regarded as such.

It is, however, a circumstance not a little curious in itself, that, although Scripture entirely fails to aid the Sabbatarians on this point, it does so happen that there are passages to be found in profane literature, wherein the seventh is called a sacred day. Homer and Hesiod we usually see triumphantly quoted, as testifying, that in their time the seventh day was reckoned sacred, and expressly so called;—and whence, it is asked, could the veneration for it, even amongst heathen nations, have been derived, if not from the command at the Creation to sanctify the seventh day? “It appears (says Dr. Jennings) by their most ancient writers, Homer and Hesiod in particular,* that they (the heathen nations) accounted one day of the seven more sacred than the rest. Hesiod styles the seventh day the illustrious light of the sun —

Ἐβδομάτῃ δ' αὖθις λαμπρὸν φάος ἡερίοιο.

* Ancient as are the poems of Hesiod and Homer, they were not written till five hundred years after the time of Moses.

Homer saith :—

*Ἑβδομάτῃ δ' ἥπειτα κατήλυθεν, ἱερὸν ἡμαρ**

then came the seventh day, which is sacred.”*

The author of “Brief Remarks,” in page 21, gives the line which is quoted as from Hesiod by Dr. Jennings, together with another line from the same poet, which is one of no small importance in this discussion, as the reader will presently see. The two lines, as quoted by the author of “Brief Remarks,” are—

*Πρῶτον ἔην, τετράς τε, καὶ ἐβδόμη, ἱερὸν ἡμαρ
Ἑβδομάτῃ δ' αὖθις λαμπρὸν φάος ἡελίοιο.†*

The first of these he translates—

“Sacred in the first place is the day of the new moon, sacred also are the fourth and the seventh days.”

The second he translates—

“Again came the seventh day, the illustrious light of the sun.”

He also gives the line which is quoted as from Homer by Dr. Jennings—

Ἑβδομάτῃ δ' ἥπειτα κατήλυθεν ἱερὸν ἡμαρ.‡

which he translates—

“The seventh day then arrived,—a sacred day.” §

* “Jewish Antiq.” ii. 142.

† These two lines are quoted, apparently, as though the one followed the other in the original, but it is very doubtful if the second is anywhere to be found in Hesiod, for which doubt I shall hereafter mention my authority. The author of “Brief Remarks” refers to Eusebius (Evang. Præp. lib. xiii. cap. 12), who, he says (p. 20), quotes from Aristobulus, a Jewish Platonic philosopher, who lived about 150 years before Christ.

‡ For this line also reference is made to Eusebius.

§ “Brief Remarks,” p. 21.

If the reader should not have been previously acquainted with the Sabbatarian argument, and should not have happened to give particular attention to the first of the two lines ascribed to Hesiod, he will be not a little surprised to be told that, after all the efforts which Sabbatarians have made to attach importance to their heathen evidence, the fact is, that the seventh day referred to in that evidence is the seventh day, not of the week, but of the *month*. And if it be asked, why should the heathen poets call the seventh day of the month sacred, the answer is, because it was believed by them to be the birth-day of Apollo. The Greeks had no festival on the seventh day of the week; that division of time was not in use with them; they divided their month into decades. They, however, had a festival on the seventh day, which Potter in his “Antiquities of Greece,” thus describes:—

“‘ΕΒΔΟΜΗ, on the seventh day of every lunar month, in honour of Apollo, to whom all seventh days were sacred, because one of them was his birth-day, whence he was sometimes called ‘Εβδομαγένης. The story we have in Hesiod—

—καὶ ἑβδομῆ ἱερὸν ἦμαρ

Τῇ γὰρ Ἀπόλλωνα χρυσάορα γένετο Λητώ.

‘— the seventh day is sacred,

’Cause Phœbus then was of Latœa born.’”*

Independent of the explanation afforded by this additional line from Hesiod,

Τῇ γὰρ Ἀπόλλωνα χρυσάορα γένετο Λητώ,

* Potter’s “Antiquities of Greece,” Dunbar’s Edition, Edinburgh, 1827. Vol. i. p. 444.

it is an indisputable inference from the first part of the line which precedes it, namely,

Πρῶτον ἔνν, τετράς τε —

(the whole line being, as before quoted,

Πρῶτον ἔνν, τετράς τε, καὶ ἐβδόμη ἐξὸν ἡμᾶρ)

that it was the seventh day of the *month* to which the poet intended to refer—

“Sacred, in the first place, the day of the new moon, sacred, also, the fourth and the seventh days.”

Fourth and seventh days of what? Clearly, of the moon’s age.

As to such of the foregoing quotations as are adduced by Sabbatarians, I shall complete my proof of their failure to serve the intended purpose, by calling to my aid the all-powerful remarks made on this subject by the Rev. T. S. Hughes, the candid Sabbatarian opponent of the author of “*Horæ Sabbaticæ*.” He refers to the quotations given by Clemens Alexandrinus as from Hesiod and Homer;* but before I state his strictures upon them, I will give the reader a specimen of the flights of fancy in which the learned Clemens could sometimes indulge. He prefaces his quotations by gravely asserting that Plato foretold the Lord’s day. “*Porro diem etiam Dominicum Reipub. decimo his verbis vaticinatur Plato.*” (Moreover Plato, in the

* They are to be found in vol. ii. p. 712, of Potter’s Edition of Clemens. Mr. Hughes does not name the edition which he consulted.

tenth book of his "Republic," prophesies also the Lord's day in these words.) He then gives the words, and proceeds to expound them, but which, as well as the exposition of them, in support of his silly notion that Plato had unconsciously the gift of prophecy, I think it needless to transcribe.* He then says, that "not the Jews only, but the Greeks also, acknowledge the seventh day to be sacred" (*Septimum quoque diem sacrum esse, non Hebræi tantum, verum etiam Græci agnoscunt*); and thence he proceeds with his quotations as from Hesiod and Homer; and it is to some of these that Mr. Hughes has referred in his reply to the "*Horæ Sabbaticæ*." In a long and learned note, at p. 14 of that reply, Mr. Hughes says, he conceives that the period of the week was known to the Greeks in very early ages; and he refers to some passages in the *Odyssey*,† "from a consideration of which (he says) I am inclined to think that Homer had a knowledge of the septenary division of time; but (he adds) I will not weaken my argument by adducing testimony to this point, which will not bear examination, as so many eminent writers on this subject, indeed all who have come under my notice, appear to have done. When Theophilus of Antioch declares that all mankind make peculiar mention of a seventh day, though they know not the reason, I am inclined to believe him under certain

* Clemens gives, a little further on, a quotation from Plato, which, he says, almost foretells "the saving dispensation of Christ:"—"Plato salutarem Christi dispensationem tantum non prænuntians ita loquitur secundo de Republica."

† *Odyssey*, K 80, M 397, Ξ 249, O 475.

limitations. The same credit I give to Clement of Alexandria, when he asserts that not the Jews only, but the Greeks also, are well acquainted with a seventh day.—*Strom.* lib. v. The authorities, however, which he cites in favour of his opinion, are not only foreign to his purpose, but I am afraid, distorted, mis-quoted, and even forged, for the sake of supporting that opinion.”—“The first author which he quotes is Hesiod.” Mr. Hughes then gives the two lines above quoted—

Πρῶτον ἔνη, τετράς τε, καὶ ἐβδόμη, ἱερὸν ἡμας,
Ἐβδομάτη δ' αὖθις λαμπρὸν φάος ἡελίοιο,

observing on the first that “the poet is not describing the days of the week, but those of the month, and he calls the seventh day of the month sacred, because it was the birth-day of Apollo.” Of the other line,

(Ἐβδομάτη δ' αὖθις λαμπρὸν φάος ἡελίοιο)

Mr. Hughes says, “The second verse I cannot discover in Hesiod, but it appears to refer to the same origin.”

Mr. Hughes then says—“He next quotes Homer still more unfortunately :—

“1. Ἐβδομάτη δ' ἡπειτα κατέλυσεν ἱερὸν ἡμας. In looking for this verse among those of Homer, I have long strained my eyes in vain, and several of my friends have done the same with no better success.

“2. Ἐβδόμη ἦν ἱερά. The same may be said of this.

“3. Ἐβδομον ἡμας ἔην, καὶ τῷ τετέλεστο ἅπαντα. Here I find the worst fault of all, for ἔβδομον appears to be substituted for τέτρατον, as it exists in all the copies of Homer which I have seen. Even if ἔβδομον

were the right reading, the line would have nothing to do with the subject in question."

Thus much for the Sabbatarian argument respecting the septenary division of time and the sacredness of the seventh day derived from the alleged testimony of heathen poets. More might still be said upon it;* and, indeed, considering that so many Sabbatarian writers of high repute have gravely, and some of them most disingenuously, urged this frivolous argument, it becomes indispensable that I should transcribe one passage more from Mr. Hughes's invaluable note.

As some excuse for Clemens, whom, as he says, he is reluctantly obliged to censure, Mr. Hughes notices the extract which Eusebius gives from the works of Aristobulus,† and which contains the quotations made use of by Clemens; he then remarks, "Perhaps, therefore, this Aristobulus may deserve our censures on the score of falsification before Clement; yet even in this case, the latter must submit to reprehension for very culpable negligence in not verifying his quotations; and in this I am sorry to say that such eminent authors as Rivetus, Grotius, Bishop Beveridge, Dr. Jennings, Mr. Faber, Dr. Hales, &c., must participate. The errors of this last-mentioned gentleman are very extraordinary. He not only

* Hesiod and Homer are the writers chiefly relied upon in the Sabbatarian argument; but Clemens, and the Sabbatarians also, press into their service Callimachus, Solon, and Linus, "or, as he might," says Mr. Hughes, "be styled, Pseudo-Linus." Mr. Hughes repudiates them all.

† See Note, *ante*, p. 104.

boldly quotes the *ἐβδόμη ἡμέρα* of Hesiod as corroborating his opinion, but draws Æschylus also into the alliance, thus translating a passage from that author:—

Τὰς δ' ἐβδόμας ὁ σίμνος ἐβδομαγέτας*
 Ἄναξ Ἀπόλλων εἴλετ'.†

“The *weeks*, the venerable author of the *week*
 King Apollo appointed.”—Επ. ἐπὶ Θηβ. i. 801.

Whereas, in fact, Apollo is represented by the poet as taking the seventh *gate* of the city under his guard, and that, not because he was *the author of the week*, but because he was born, as Hesiod tells us, on the seventh day.

Although, however, there are not discoverable in the various quotations usually made from the Greek poets any clear traces of a division of time into weeks, there certainly does exist historical evidence that the use of this division of time is very ancient amongst some heathen nations. Still, the main question is, as I have before stated, whether by any nations of great antiquity the seventh day of the *week* was accounted a sacred day?

As to the evidence arising from hints which Sab-
 batarians adduce from Scripture in proof of a custom to sanctify the seventh day, the only part of it which touches upon this point is the inference drawn by some of them from the sacrifices of Cain and Abel

* Mr. Hughes considers the right reading to be, “not *ἐβδομαγέτας* (a word of extraordinary derivation, and one *ἄπαξ λεγόμενον*), but *ἐβδομαγένης*.”

“at the end of days,” an inference which I have shown to be untenable.*

As to non-Scriptural evidence, the Sabbatarians do not offer any, that I am aware of, beyond that which has just been here examined and proved to be valueless.

It would have been not at all surprising, if it had chanced that amongst the numerous nations of the earth and the infinite variety of their religious institutions, some one nation using the septenary division of time should also be found to have held sacred the seventh day of their week, but there is no known instance of the kind. Had it appeared to have been a custom with some ancient nations to account the seventh, and no other day of their week, sacred, then, undoubtedly, a fair presumption would have arisen, that this religious observance originated in a tradition that mankind was commanded at the creation to sanctify the seventh day, but the facts requisite to raise any such presumption are wholly wanting to the page of history.

Thus the argument which Sabbatarians are accustomed to deduce from the septenary division of time fails in every view of it as an objection to the proposition, that no proof exists of the alleged Creation Sabbath having ever been at any time observed.†

How strange, therefore, when calmly considered,

* See *ante*, p. 95.

† I ought not, I am aware, to pass over entirely, although I think them scarcely worthy of notice, some other “hints” of a Creation Sabbath, which I find suggested by the author of

is this *modern* tenet, that a Sabbath was enjoined at the creation ! It presents us with one of those instances of glaring inconsistency in the exercise of the reasoning faculty which are so peculiar to questions that appertain to religious belief. It is to believe, that a command was given to mankind at the creation to observe a seventh-day Sabbath, notwithstanding the historian of the creation has not recorded this command, although he has recorded the Sabbath command, which was afterwards proclaimed from Mount Sinai ; it is to believe, that a Sabbath command was given at the creation, notwithstanding the text in Genesis, which is offered in proof of the fact, is never once referred to in the Jewish Scriptures, and is referred to but once in the Christian Scriptures, and in that instance not as containing or implying any command ;* it is to believe (for such must be

“ Brief Remarks ;” but in order not to re-open and prolong the discussion here, I reserve the statements of them for a note at the end of the chapter. (Note B.)

* Hebrews, iv. 4. That the text in Genesis is alluded to in the Fourth Commandment (Exod. xx. 11) cannot be contended, unless it were probable, which it is not, that Moses wrote his account of the Creation before the Ten Commandments were promulged. Besides, who can say with certainty that the reason which is given in the Exodus Decalogue for enacting the Fourth Commandment, and which may seem at first sight to allude to the text in Genesis, formed part of the Commandment proclaimed from Mount Sinai, and “ written with the finger of God ” on “ tables of stone ? ” (Exod. xxxi. 18.) This it could not be, if the totally different reason assigned for the Commandment in the Deuteronomy Decalogue is that which the divinely-inscribed stone-tables recorded. Yet the voucher in Deuteronomy for its

believed to have been the consequence, if the alleged command was given) that mankind, or at least some portion of the human race, did actually observe a seventh-day Sabbath, with more or less of regularity in the observance of it, from the beginning of the world to the time when the Mosaic Sabbath was instituted; although the historian of the events of that period has not recorded, nor has any subsequent historian alluded to, a single instance of an ante-Mosaic Sabbath having been at any time observed by any nation, tribe, family, or individual whatever. Had there been extant an express command given at the Creation to observe a Sabbath, we might justly have inferred the practice of such an observance; had the practice been proved, we might with great probability have ventured to infer the command: but since there is no record of a Sabbath command at the Creation, and no evidence of the observance of any such command, to argue in such case, as the Sabbatarians in effect do argue, that we ought to infer both the one and the other, and call it proof, what is this but a perversion and mockery of human reason, that noble faculty by which man is distinguished from and elevated above every other created being upon earth?

being so is at the least as strong as that which in Exodus supports the genuineness of the reason assigned in the Exodus Decalogue. See further remarks on this singular discrepancy between the two Decalogues in a note (Note C) at the end of the chapter.

SECTION IX.

By some of those who contend that at the Creation a command was given to mankind to observe every seventh day as a day of rest from labour, and as a day specially appointed for the worship of God, much stress is laid on the alleged improbability that God would suffer mankind to remain 2500 years without an institution of this kind.

“ It cannot be supposed (says Dr. Jennings*) that God left the world destitute of so salutary an institution, and, consequently, that no Sabbath was observed for so many ages as intervened between Adam and Moses.”

Not even to be supposed! — strange presumption in a pious and learned divine thus confidently to determine what is possible or impossible in the ways of God to man. Scarcely less strange is the reason which he gives for its not being even a supposable case. “ The observation of a Sabbath, of some particular season for rest and devotion is (he says) primarily a moral law, or law of Nature, certain intervals of respite from business and labour being necessary for the preservation both of our intellectual and corporeal frame.” That intervals of rest are necessary to the preservation of our intellectual and corporeal frame is an unquestionable truth; but to say that some

* “ Jewish Antiquities,” ii. 144.

particular season for devotion is primarily a moral law, or law of Nature, is so gratuitous an assertion that it requires no formal refutation. As regards the necessity of a season of rest, for preserving in health both the body and the mind, no one would think of denying that this is primarily a law of Nature, since it is absolutely necessary to our very existence, but being so, there needed no command at the Creation for the observance of it; nor is it probable, therefore, that Scripture contains, even by implication, any such command. Nature—the infallible interpreter of the will of God—prompts and obliges us, at periodically returning intervals, to cease from all business and labour, and during those intervals beneficently, though to us imperceptibly, recruits our wearied frame by refreshing sleep, and not in a septenary but a daily rest. Whoever should presume to rebel against this salutary provision of Nature, by continuing for an immoderate length of time to exercise, without any respite, his faculties of body and mind, whether it be in toilsome or in pleasurable occupations, would inevitably incur the penalty due to such rash resistance to this non-Scriptural command of God;—disease, bodily and mental, and a premature death.

Illusory, therefore, is the argument which contends for the probability of a seventh-day Sabbath having been instituted at the Creation, because man's nature requires some season of respite from business and labour.

Dr. Jennings, on this occasion, falls into the

mistake so common with Sabbatarians, of confounding the rest which is necessary to the present continuance of life with that which is requisite to its utmost possible prolongation. For the one nature provides in every instance by the irresistible propensity which we feel at intervals to sleep. For the other nature does much, but is not alone sufficient; the external circumstances of the individual destined to long life must be such as to contribute to that result. Generally speaking, he should possess the means which obviate the necessity of excessive toil, and minister to the comforts and rational enjoyment of life; and he should, in addition to these advantages, be blessed with an exemption from all bodily ills and mental afflictions, which are permanently injurious to health. Thus do some attain to extreme old age, and sink at last into a quiet sleep, the same in its nature as their ordinary sleep, but from which they never awake, their corporeal frame being so entirely exhausted of its strength that its vital functions can be roused into action no more. How infinitely few are those who attain this happy end; and how little, if at all, in any instance is the attainment of it attributable to a seventh-day relaxation from business and labour! Moreover, when composing his *à priori* argument, Dr. Jennings, as a Christian divine, ought to have reflected that mankind remained for 4000 years without the salutary doctrines of the Gospel, and that, consequently, it is possible to suppose they might for 2500 years have been left destitute of the more doubtful benefit of a Sabbath. In truth, the

history of the world, in this respect, forcibly teaches us the necessity of caution when reasoning *à priori* upon the course of Providence. Not only were mankind for a very long period without a knowledge of the Gospel, but far the greater portion of them are to this day without it; and even of those who profess and call themselves Christians, great numbers profess a Christianity which, estimated at its just value, is not worth having. Still more astonishing is the fact, that the religion of Mahomet has not only spread over and become firmly established in regions of vast extent throughout Asia, Africa, and Europe, but in some of them,—nay, in Judea itself, the birth-place of the Gospel,—has succeeded in rooting out and supplanting the religion of Christ.

To argue on the ways of Providence after the manner of the Reverend Dr. Jennings and other Sabatarian writers, is to assume that it is the design of God to grant to every human being, except in the cases of death from casualties, the most protracted duration of life of which our mortal frame is capable. If such had been the design, how could it have happened that we find some portions of the human race planted, not by their own seeking, but from the time of their birth, in unwholesome districts, where the body, if not also the mind, experiences from that cause a premature decay? and how could it have happened that Providence should in all civilised countries permit, or rather ordain, (for civilisation, it will be acknowledged, is within the purpose of Providence,) such a state of society to exist, that its wants

should absolutely require from large classes of the community exertions of bodily labour injuriously severe, or of a kind which, although not laborious, tends, in some instances rapidly, and in all inevitably, to shorten the duration of their lives, not even the respite of one day in seven sufficing to preserve in health and vigour “the intellectual and corporeal frame?” Let any one look calmly around him and survey the business and battle of life passing under his own eyes, and this by the sufferance, and, consequently, the design of Providence, and he cannot fail to see that not only is it the ordinary lot of man to labour, but that with the generality, and not excepting entirely even the upper classes of society, it is their irresistible destiny to employ their energies of body or mind, or both, in occupations more toilsome and unremitting, or in work of a kind, though not laborious, more prejudicial to health than is compatible with the extension of life to its otherwise natural close.

In a word, no secure reliance can be placed on any *à priori* argument, be the question what it may; and as to that by which it is attempted to prove that the world could not have remained without a Sabbath from Adam to Moses, it suffices to remark, in refutation of it, that the instances which have been here adduced of known dispensations of Providence are such as no one can deny to be far more improbable *à priori* than the fact that God left the world destitute of an ante-Mosaic Sabbath.

SECTION X.

I HAVE, in the foregoing remarks, asserted of the tenet of a Creation Sabbath that it is but of modern date.* If I make good this assertion respecting it, I shall have refuted it by a proof which every candid Sabbatarian will acknowledge to be decisive.

Modern is a relative term; the tenet may have been held a thousand years ago, but if it was never known before that time, it was unknown during the first five thousand of the years which have elapsed since the Creation, and therefore may, relatively speaking, be justly characterised as a modern tenet,—and consequently untrue.

Let me, in the first place, observe, that wherever in Scripture we might reasonably expect to find evidence that the tenet of a Creation Sabbath was known to mankind, if ever known to them, none is to be found.

To begin with the earliest period of the world's history :—We meet with instances narrated in it of prayer, and thanksgiving, and sacrifice. Here, then, were opportunities for the historian of the Creation to have noticed the veneration which the Patriarchs had for the seventh day, if any they had for it; but as he has not noticed that they had any, we may rest assured they had none. If, indeed, it were the fact that they held the seventh day in veneration, this

* *Ante*, p. 71.

would have been fair presumptive evidence of their belief in a command at the Creation to hold the seventh day sacred. Not a trace of such evidence appears: on the contrary, it is plain from the narrative itself that all the demonstrations of piety displayed in the instances there mentioned of prayer, and thanksgiving, and sacrifice, were occasional. The devout in those days, as it was natural they should, prayed for blessings when they wished to obtain them,* and gave thanks, as was also natural, when blessings were conferred.† Their grateful piety sometimes induced them to build an altar on the spot where tokens of Divine favour had been bestowed,‡ and in one instance an altar was built by Divine command;§ but whether the building an altar was in obedience to command or the result of an impulse of gratitude and devotion, the immediate object in either case was simply to perpetuate the memory of an event. Doubtless all such altars were afterwards made use of as occasion for sacrifice arose in their vicinity, but no indication is given in Scripture narrative of any one of them having ever been resorted to for sacrifice on statedly recurring days.

The next historical period for our consideration is that of the bondage in Egypt.

Grievously as the Israelites were burdened by their task-masters, it made no part of their complaint that they were not allowed the respite of the Sabbath. (Exod. iii. 7.) Yet that they would have known their

* Gen. xxiv. 12.

† Gen. xxiv. 26, 27.

‡ Gen. viii. 20; xii. 7, 8; xxxv. 14.

§ Gen. xxxv. 1. 3. 7.

forefathers had observed the Sabbath, if such a rite had existed, cannot be doubted. No exact period is assigned in Scripture to the commencement of the bondage. It could not have begun till the Israelites in Egypt had become a very numerous and powerful race, for the reason which Pharaoh gave for subjecting them to bondage was: "Behold the people of the children of Israel are more and mightier than we." (Exod. i. 9.) They, however, must have been suffering for some time under their burdens before Pharaoh gave directions to the Hebrew midwives to destroy the male children of the Israelites at their birth, for it had been previously said (ver. 13) that "the more the people were afflicted the more they multiplied and grew." This interval, which need not be supposed more than a few years, would bring us to the time when Moses was born, and we are afterwards told (Exod. vii. 7) that Moses was fourscore years old when he returned from Midian into Egypt to deliver his countrymen from their oppressors. I know not what may be the opinion of biblical commentators, but to me it seems most probable from the above data that the duration of the bondage of the Israelites might be properly estimated at between eighty and ninety years.* On this supposition it would follow that the observance of the Sabbath by their forefathers, if such were the fact, would be

* The age of Moses precludes us from estimating the duration of the bondage at less than eighty years, otherwise we might be induced to believe (and particularly from Exod. iii. 9) that it had not been suffered to last so long.

within the memory of some of them, and but a recent tradition to any.

That the descendants of the Patriarchs, the Israelites in Egypt, observed the Sabbath previously to their bondage, if the rite had been instituted at the Creation, I need not argue in a controversy with Sabbatarians. They are but too eager to assert this themselves: "No doubt" (says Bishop Wilson) it was observed "by all good men from Adam to Moses."*

That the Israelites would be permitted to enjoy their Sabbaths till their bondage can also admit of no reasonable doubt. They were a favoured colony from the time of their settling in Egypt, under the protection of Joseph, and their practice of abstaining from labour one day in seven, if such was their practice, regarded only themselves, and could not affect the interests, or offend the religion of the state.

Considering all the circumstances here noticed, it is strange that the Israelites should not have keenly felt, and bitterly lamented the loss of their Sabbaths while suffering from excessive toil, which knew of no intermission, if in truth they, or their forefathers, had ever observed a Sabbath rite.† Yet (as before re-

* Note on Gen. ii. 3, in D'Oyly and Mant's Bible.

† It is clear that the Israelites in bondage were not allowed to observe a Sabbath. Yet, Dr. Jennings has, in his zealous advocacy of the Creation Sabbath, ventured upon the following argument to the contrary: "It is not probable the Egyptians would be so blind to their interests, as by subjecting the Israelites to excessive and incessant labour to wear out and destroy their constitutions. It is more likely they allowed them a weekly day of rest, as is allowed by their masters to the negroes in the

marked) it does not appear that any lamentations on this account made part of "their cry unto God." (Exod. ii. 23.)

But further, as hath also been before remarked, Moses, when asking permission of Pharaoh to let the people go, stated as the reason, and did so by Divine command, that it was to sacrifice unto the Lord their God in the wilderness. (Exod. v. 1, 3.) The reason thus assigned was the performance of a religious rite, which they could not practise in Egypt, through fear of the Egyptians (Exod. viii. 25, 26); but, though deprived also of the observance of Sabbaths, equally a religious duty, if ever Sabbath observance had been enjoined, no allusion is made to any purpose of restoring them to the enjoyment of those Sabbaths.

Again, when the Israelites had passed the Red Sea, and consequently were at full liberty, if they so pleased, to observe every Sabbath day that occurred, they "took their journey from Elim . . . and came unto

West Indies, more for the sake of their health than out of any regard to religion." (*Jewish Antiquities*, ii. 149.) Here we have another specimen of *à priori* reasoning by reverend divines to support a favourite theory in direct opposition to plain Scripture facts. For Pharaoh himself declares his object in afflicting the people of Israel with burdens was to keep down their numbers (Exod. i. 9-11); and with this object "the Egyptians made the children of Israel to serve with rigour, and they made their lives bitter with hard bondage" (v. 13, 14). No respite was allowed; the narrative expressly states that their tasks were *daily*: "And the task-masters tasked them, saying, Fulfil your works, your *daily* tasks." (Exod. v. 13.) "Ye shall not diminish ought from your bricks of your *daily* task." (v. 19.)

the wilderness of Sin . . . on the fifteenth day of the second month after their departing out of the land of Egypt." (Exod. xvi. 1.) In this interval there had been several Sabbath days, if the Sabbath rite had been then instituted; did the Israelites observe them? If they had forgotten, or never knew of the Sabbath rite, there was Moses to remind or inform them of it, if he himself knew of its existence. Moreover, they were then journeying, it would seem, under the immediate guidance of Jehovah their God, as is afterwards expressly said of them, when journeying during their forty years' sojourn in the wilderness (Num. ix. 18-20); they, therefore, had not only the opportunity of observing the Sabbath days occurring in their progress from Elim to the wilderness of Sin, but would, it is reasonable to believe, be made to observe them, if Sabbath observance was already a duty; and yet we are not told that they observed any one of them.

I now ask the candid reader whether the portions of the Mosaic narrative, which are above referred to, did not offer occasions where we might justly expect to have found some recognition, direct or indirect, of the Sabbath rite, if it had been established at the Creation? and whether the absence of all allusion to it be not significant, not to say conclusive, of the fact, that up to this point of time in the world's history the tenet of a Creation Sabbath was unknown?

Subsequent to this period, the Jewish Scriptures, in two instances, exhibit occasions where it is probable a Creation Sabbath would have been alluded to, had it been known to the writers, namely, in the passages

which have been already quoted from Ezekiel and Nehemiah.* It could hardly be expected that many such occasions would present themselves; for when the Mosaic Sabbath was enjoined upon the Israelites, the Creation Sabbath, if it ever had an existence, must have been withdrawn from all the rest of mankind; otherwise, the Sabbath rite could not have been, as it was declared to be, a sign between God and his chosen people,—a sign which was thenceforth to distinguish the Jews from all other people.

As regarded the Jews, the Creation Sabbath, if it ever existed, was either superseded by, or absorbed in, the Sabbath instituted by Moses. It was superseded, if, as some Sabbatarians maintain, the Mosaic Sabbath was appointed to be observed on “a new day,”†—a day which was not a seventh in regular succession from that seventh day, which was blessed and sanctified at the Creation. It was absorbed in the Mosaic Sabbath, if, as other Sabbatarians maintain, or

* See *ante*, p. 86.

† The author of “Brief Remarks” so calls it, in the following statement of an opinion, which he probably derived from Mede (see Mede’s works, 4th Edition, London, 1677, pp. 56, 57):—“The history of the Israelites in the wilderness is considered to contain an internal evidence that a *new* day was appointed for their Sabbath. From Exodus (xvi. 1), it appears, that the seventh day preceding that on which the manna ceased to fall, was occupied not by a holy rest, but by a wearisome journey in the wilderness of Sin. Now, although the Israelites might have forgotten the Sabbatical institution, yet, as their journeys were under the direct command of Jehovah, it is presumed, that a day thus spent could not have been that of the original Sabbath.” (“Brief Remarks,” p. 39.)

think probable,* it was (to use the grandiloquent phraseology of a Sabbatarian writer) "the seventh day in the hebdomadal revolution from the commencement of time."†

I marvel much, by the way, whether those Sabbatarians who think that a new seventh day was appointed for the Mosaic Sabbath ever ask themselves the question, what in that case became of the old seventh day? They insist upon it, and it is of the very essence of their tenet in regard to a Creation Sabbath, that God blessed and sanctified not only the seventh day in which He rested, but also every succeeding seventh day. Every seventh day, therefore, in regular recurrence from that of the Creation to the time of Moses, a period of 2500 years, continued to be blessed and sanctified; but, in the case supposed, it follows, that at the end of that period, this seventh day was thenceforth desecrated, deprived of its holy nature, and reduced to the level of an ordinary day, in deference to the new day designed for the Mosaic Sabbath. Such a course of Providence,—first consecrating a particular day of the week for one purpose, and afterwards unconsecrating it for another purpose, appears

* Mede, who, as above intimated, was of opinion that it was not the same seventh day as that in succession from the Creation, says, "Nevertheless, it might fall out so by dispensation of Divine Providence, that the Jews' designed seventh day was both the seventh in order from the Creation, and also the day of their deliverance out of Egypt," which, according to the commandment in Deuteronomy, was the event they were enjoined to commemorate. (Mede's Works, pp. 56, 57.)

† Holden's "Christian Sabbath," p. 101.

utterly incredible, unless upon irresistible evidence, which there is not, that such, nevertheless, was the fact.*

But whatever doubt may remain upon the question with reference to the Jews, there can be none whatever that the seventh day in succession from the Creation was the day which all the rest of mankind continued bound to observe, if, at the Creation, a command had been given to observe a seventh-day Sabbath, and if that command remained in force; so that, on the supposition that the Mosaic Sabbath was designed to be held on a *new* day, it would result that the Jews were under the obligation to observe the rite of the Sabbath on some one day of the week, and all the rest of the world to observe it on another! Such, at least, must have been the result from the time of Moses until the introduction of Christianity, when, according to the Sabbatarians, another *new* day was appointed for the observance of the Sabbath—the first day of the week instead of the seventh.

I have thrown out these remarks merely to bring into view some of the many inconsistencies in which

* We are, indeed, not unaccustomed to witness such a course of proceeding; but it is in human caprice and inconsistency that we find it. We consecrate churches, professing, by formal and solemn ceremonies, to set them apart as thenceforth belonging to God; yet, if we want to construct a new dock, or to open a new street, and a church happen to stand in the way, then, by virtue and under the authority of an act of Parliament, and with the consent of the lords spiritual as well as temporal, down comes the consecrated building, its materials are sold, or otherwise converted to profane uses, and the spot whereon it stood, and the adjoining graveyard, are no longer holy ground.

Sabbatarians become involved, as a consequence of their tenet of a Creation Sabbath, and I now return to my argument.

I had been noticing that, after the institution of the Mosaic Sabbath, it was not likely we should find in the Jewish Scriptures many occasions where allusions might be expected to have been made to a Creation Sabbath; that, however, there were two instances in which such occasions had presented themselves, and yet no allusion had been made to it in either of them; and this remark I substantiated by a reference to passages in Ezekiel and Nehemiah.

Ezekiel "is said to have been carried away captive to Babylon, with Jehoiachin, king of Judah, in the year of the world 3406."* "He began to deliver his prophecies . . . in the fifth year of his captivity,"† which would be in the year of the world 3411, being 593 years before Christ.

The latest date assigned in our Bibles to events recorded in the book of Nehemiah is about 434 before Christ; the book, therefore, could not have been written till after that year.

There is no book in the Old Testament of later date than that of Nehemiah, the last of the Jewish historians, excepting the book of Malachi, the last of the prophets. The date assigned to his prophecy is B.C. about 397. It makes no allusion to a Creation Sabbath.

* "A Key to the Old Testament," by the Rev. Robert Gray, A.M. (afterwards D.D.), London, 1790; p. 395.

† Dr. Gray, p. 396.

Hence, it appears by evidence, which, though only negative and inferential, is perfectly conclusive, that for more than 3600 years of the world's existence, and within about 400 years of the birth of Christ, the tenet of a Creation Sabbath was unknown. And here ends the testimony on the subject, so far as it is to be collected from the Jewish Scriptures.

We now come to the consideration of the question, what occasions there were in which the writers of the books in the New Testament might, in all probability, be found to have alluded to a Sabbath command at the Creation, if such a command was then given.

Most natural and rational would be our expectation that the New Testament would abound in allusions to the observance of a Sabbath, which, if ever commanded, was still obligatory on all mankind. Nevertheless, it contains not a single passage wherein any such allusion appears; and it is especially worthy of notice, that the text in Genesis, which it is alleged implies the command, is, as I have before remarked, never quoted throughout the Christian Scriptures, nor even alluded to, except in one instance (Heb. iv. 4), and there not as implying any command.

These are facts in regard to the Christian Scriptures, which are unaccountable on the supposition that a Creation Sabbath had been known; our present inquiry, however, relates more immediately to the particular opportunities that may have occurred to the writers of the New Testament for recognising the tenet of a Creation Sabbath, but of which nevertheless they have not availed themselves. Now, there is one

occasion, and that one alone is all-sufficient, where it is incredible that no reference should have been made to a Sabbath enjoined upon all mankind, if such a Sabbath there was ; yet no such reference is to be found. The occasion was this ; St. Paul told his heathen converts, in his Epistles to the Romans, the Galatians, and the Colossians, that they were not bound to observe Sabbath-days. Now it is absolutely incredible that, when thus writing to them concerning Sabbath-days, he should have omitted to inform them, that although not bound to observe the Jewish Sabbath, they were under an obligation, long lost sight of by heathen nations, but which still subsisted in its primeval force, to observe a Sabbath commanded to all mankind at the creation of the world. If St. Paul knew of the existence of any such obligation, it was his duty, as the apostle of the Gentiles, to proclaim it to his heathen converts, and earnestly to exhort them to a strict and immediate compliance with it. He has done nothing of the kind ; he therefore knew of no such obligation, nor of any such tenet being held in his time either by Jew or Christian as that of a Creation Sabbath.

How long this utter ignorance of the tenet continued to prevail after the close of the period to which the Christian Scriptures extend, is a question upon which we must seek for information in ecclesiastic history.

What say the Fathers of the Church ? What says Eusebius, its great historian ? They say that from which but one inference can be drawn, namely, that

in their day the tenet of a Creation Sabbath was not yet invented.

From the writings of the Fathers who flourished before Justin Martyr (usually called the Apostolical Fathers), I have nothing to quote. They are silent on the subject of Sabbaths. Their works, therefore, do not furnish any passages which demonstrate either their knowledge or their ignorance of the tenet in question; but if any conclusion may be drawn from their silence, it assuredly would be this, that they knew of no such tenet. Before, however, I proceed to make extracts from the writings of Justin and his successors, it will be proper to take some notice of an ancient document usually called the Epistle of Barnabas, but which, for reasons I have elsewhere stated,* it is in the highest degree probable, has been erroneously ascribed to him. Nevertheless, as an ecclesiastical writing of very great antiquity, and of a date which, though uncertain, there can be little doubt was prior to the time of Justin, it claims our first attention; and it is of the greater value on the present question as the writer expressly refers to the text in Genesis. "Even in the beginning of the Creation (he says) God makes mention of the Sabbath;" but, instead of adding that God commanded it to be observed, he proceeds to give the following opinion of what is meant by the Sabbath mentioned in the text, and by the rest of God on the seventh day: "And God made in six days the works of his hands, and

* "The Sabbath," vol. i. p. 217.

he finished them on the seventh day, and he rested the seventh day and sanctified it. Consider, my children, what that signifies—he finished them in six days. The meaning of it is this, that in six thousand years the Lord God will bring all things to an end, for with him one day is a thousand years.” —“And what is that he saith, And he rested the seventh day? He meaneth this, that when his Son shall come and abolish the season of the wicked one, and judge the ungodly, and shall change the sun, and the moon, and the stars, then he shall gloriously rest in that seventh day.”*

The truth or nonsense of these opinions is not here in question, but only the proper inference to be drawn from them in relation to the point in discussion; and it is clearly this, that the writer himself did not believe the text in Genesis implied a command to mankind at the Creation to observe a Sabbath, and that he did not know of such a tenet being held in his day by any one else; for if he knew of its existence, he would scarcely have failed to allude to it, since it was so directly opposed to his own interpretation of the text.

I now commence my intended extracts from the writings of the Church Fathers.

* This passage in the Epistle is quoted more fully in p. 226 of “The Sabbath.” I have given it there, and here also, from Archbishop Wake’s translation.

JUSTIN MARTYR.

In his Dialogue with Trypho the Jew, written about the middle of the second century, Justin Martyr says of Adam, Enoch, Lot, Noah, and Melchizedec, that they had never been circumcised, and adds: "All those just men before named pleased God without observing the Sabbath, and, after them, Abraham and all his posterity *to the time of Moses.*" ("Sine observatione Sabbati, qui nominati modo sunt, justi omnes Deo complacuerunt, et post illos Abraam atque ejus liberi cuncti ad Mosen usque." Thirlby's Edition, 1722, p. 174.)

Further on, addressing Trypho, Justin says, "Remain as you were created; for if, before Abraham there was no custom of circumcision, nor before Moses of celebrating the Sabbath, and festivals, and offerings, neither now, in like manner, since the Son of God, Jesus Christ, by the determinate counsel of God, born without sin of a virgin of the race of Abraham, is there any need of those things." ("Manete sicut generati estis. Si namque ante Abraam non fuit usus circumcisionis, neque ante Mosen celebrationis sabbati et feriarum et oblationum, neque nunc quidem post filium Dei, Jesum Christum, de consilio et voluntate Dei absque peccato ex virgine generis Abraæ natum consimiliter eis est opus."* Thirlby, p. 183.)

* Quoted, but in part only, in vol. i. of "The Sabbath," p. 276.

And again he says, "As, therefore, circumcision took its rise from Abraham, and the Sabbath, and sacrifices, and offerings, and festivals, (which, it hath been proved, were ordained on account of your people's hardness of heart,) took their rise from Moses; so was it proper that those things should, according to the counsel of the Father, come to an end in him, the Son of God, Jesus Christ, who was born of a virgin of the race of Abraham, and of the tribe of Judah, and of the house of David." ("Sicut ergo ab Abraam circumcisio, et à Mose sabbatum et sacrificia et oblationes et feriæ ortum cepere, quæ propter duritiam cordis populi vestri disposita esse probatum est, ita finem ea habere oportuit, juxta Patris consilium in eo, qui è virgine generis Abraæ et tribus Judæ et stirpis David natus est, filio Dei, Christo Jesu." P. 222, Thirlby.)

There are several other passages to the like purport scattered through the Dialogue with Trypho, which it would be superfluous to quote, one excepted, which is remarkable, as it asserts *there was no command* to observe a Sabbath before Moses.

Justin having asked Trypho if it was still possible to observe all things commanded in the law of Moses, and Trypho having acknowledged it was not, "Pray do you tell me then," says Justin, "which those precepts are that may be observed now." ("Tum ego: Quæ igitur servari queant, ipse rogo, dicite.") Trypho replies, "You may observe the Sabbaths, circumcision, the months, and to wash, if you have touched anything which was forbidden by Moses." ("At ille: Sabbata

peragere, inquit, et circumcidi, et menses servare, et ablui, ubi quid attigeris quod à Mose vetitum est.”) Justin then remarks to Trypho, that Abraham, and other just men before and after him, had done none of these things: “To which Trypho answers, Were not Abraham and his posterity circumcised? Yes, says Justin, I know that Abraham and his posterity were circumcised, but why circumcision was imposed on them I have already observed in several places, . . . but that none of those just and righteous men that were before Moses did ever observe, *or, indeed, receive any command about the observation* of any of these things now in dispute,* except circumcision which took its rise from Abraham, you know very well. We do know, said Trypho.” (“Et Trypho respondit: Non circumcisis est Abraam et posteri ejus? Ego vero, Scio, inquam, circumcisum esse Abraam et successores ejus. Quâ autem gratiâ eis circumcisio sit data, multis antea dixi. . . . Quod certè ad ipsum usque Mosen nullus omnino justorum eorum quidam

* The language of Justin, strictly construed, it may be admitted, implies nothing more than that the Patriarchs had not received, personally, a command to observe a Sabbath, which, it may be said, might be very true, and yet a Sabbath command might have been given at the Creation, and if so, the Patriarchs actually did, in common with all the rest of mankind, receive a command to observe a Sabbath. But if it was Justin's belief, as it is here shown to have been, that no Sabbath command was given at the Creation, it must necessarily follow, that in the passage above quoted, he intended to assert that the Patriarchs had never, either personally *or otherwise*, received a command for the observation of a Sabbath.

quæ in quæstionem veniunt servaverit, *ac ne præceptum quidem ullum servandi acceperit*, [οὐδεν ὅλως τούτων περὶ ὧν ἐζητοῦμεν ἐφύλαξεν, οὐδέ ἐντολὴν ἔλαβε φυλάσσειν] extra circumcisionem quæ ab Abraam exordium sumpsit, scitis. Scimus, inquit." P. 228 of Thirlby's edition, 1722.)

IRENÆUS.

Irenæus, in his treatise against Heresies, written towards the end of the second century, says of Abraham, that "without circumcision and without observance of Sabbaths, he believed God, and it was counted unto him for righteousness." ("Ipse Abraham sine circumcisione et sine observatione sabbatorum credidit Deo, et reputatum est illi ad justitiam." Adv. Hæreses, lib. iv. c. 16, Massuet's edit.)

TERTULLIAN.

Tertullian, in his treatise against the Jews, written at the end of the second or in the beginning of the third century, says, "Since God ordained that Adam should be neither circumcised nor an observer of the Sabbath, so he commended Adam's son Abel, when offering sacrifices to Him, although Abel was uncircumcised, and not an observer of the Sabbath. . . .

Noah, also, God saved from the deluge, although uncircumcised and not observing the Sabbath. But, moreover, he translated from this world, without experiencing death, Enoch, a most righteous man, although he was not circumcised nor an observer of the Sabbath. Melchizedec, also, the priest of the Most High, was appointed to the priesthood of God, although uncircumcised and not observing the Sabbath. Lot, the brother of Abraham, is also an instance, since it was on account of his righteousness, without his being an observer of the law, that he was saved from the flames of Sodom. But Abraham, you say, was circumcised. True ; but he pleased God before he was circumcised, nor did he, though circumcised, observe the Sabbath.” After some further remarks, Tertullian concludes this part of his argument by saying, “It follows, therefore, that as the abolition of circumcision and of the old law is shown to have been completed in their appointed periods, so may the observance of the Sabbath also be shown to have been temporary.” (*“Cum neque circumcisum neque sabbatizantem Deus Adamum instituerit, consequenter quoque sobolem ejus Abel offerentem sibi sacrificia incircumcisum nec sabbatizantem laudavit. . . . Noe quoque incircumcisum Deus, sed et non sabbatizantem, de diluvio liberavit. Nam et Enoch justissimum non circumcisum nec sabbatizantem de hoc mundo transtulit, qui necdum mortem gustavit. . . . Melchisedech, quoque summus Dei sacerdos, incircumcisus et non sabbatizans, ad sacerdotium Dei allectus est. Probat et Loth, frater Abraæ, quod pro meritis justitiæ sine legis observatione*

de Sodomitorum incendio sit liberatus. Sed Abraham, inquit, circumcisis est. Sed ante Deo placuit quàm circumcideretur, nec tamen sabbatizavit. Sequitur itaque ut quatenus circumcisionis carnalis et legis veteris abolitio expuncta suis temporibus demonstratur, ita Sabbati quoque observatio temporaria fuisse demonstretur.”* (Contra Judæos, p. 185. Rigault’s edition, Paris, 1675.)

EUSEBIUS.

Eusebius, in the introduction to his “Ecclesiastical History,” written in the beginning of the fourth century, says, “That the nation of the Hebrews is not new, but honoured among all for its antiquity, is well known. The writings and literature of this nation concern ancient men, rare and few in number, but yet excelling in piety, righteousness, and every virtue. And, indeed, even before the flood, there were some who were distinguished for their virtue; and after this others, both of the sons and posterity of Noah, among whom we would mention Abraham, celebrated by the Hebrews as the founder and progenitor of their nation. Should any one, beginning from Abraham, and going back to the first man, pronounce those who have had the testimony of righteousness Christians in fact, though not in name, he would not

* This last sentence is before quoted, vol. i. of “The Sabbath,” p. 298.

be far from the truth. For as the name Christians is intended to indicate this very idea, that a man by the knowledge and doctrine of Christ is distinguished by modesty and justice, by patience and a virtuous fortitude, and by a profession of piety towards the one and only true and supreme God, all this was no less studiously cultivated by them than by us. They did not, therefore, regard circumcision nor observe the Sabbath, nor do we; neither do we abstain from certain foods, nor regard other injunctions which Moses subsequently delivered to be observed in types and symbols, because such things as these do not belong to Christians.”—Cruse’s Translation, p. 46. (“*Hebræorum gentem haudquaquam recentem esse, sed vetustatis gratiâ apud omnes in honore haberi cunctis notissimum est. Sunt apud eam prisca monumenta, in quibus continentur res gestæ veterum quorundam virorum, qui licet rari ac perpauca, religione, justitiâ, ac cæteris virtutibus reliquos omnes longè superarunt. Et ante diluvium quidem nonnulli commemorantur: post diluvium autem alii, partim ex Noe liberis, partim ex eorum posteris. Inter quos etiam Abraham, quem quidam conditorem auctoremque generis sui jactant Hebræi. Quod si quis omnes illos quorum justitia tam illustri testimonio comprobata est, ab Abraham initio sumpto ad primum usque hominem recurrens, Christianos non quidem nomine sed re ipsâ fuisse affirmet, is certè non procul à veritate aberraverit. Nam cùm Christiani nomine nihil aliud significetur, quam vir qui per Christi cognitionem atque doctrinam modestiâ, justitiâ, tole-*

rantiâ, fortitudine, et pietatis cultusque unius, qui super omnia est, Dei professione ornatus est; hæc omnia veteres illi non minus studiosè quam nos excoluerunt. Itaque nec circumcisionem nec Sabbatum observare curæ illis fuit, sicut nec nobis; neque à certis cibis abstinere, et alia quædam sollicitè observare quæ primus omnium Moses typicè agenda et custodienda posteris tradidit; sicut neque nunc apud Christianos quidquam horum geritur.”)—From Reading’s Edition of the Ecclesiastical Histories of Eusebius and others, by Valesius, with the Latin version of Valesius, printed at the Cambridge press, in 1720. Lib. i. cap. 4, of Eusebius.

JEROME.

Jerome, in his preface to St. Paul’s Epistle to the Galatians, written in the latter part of the fourth century, says: “There is not any one discourse by this Apostle, whether by letter or in person, in which he does not labour to teach that the discontinued burdens of the old law, and all those things which formerly existed in types and figures, that is to say, the idleness of the Sabbath, the suffering from circumcision, the recurrence of appointed seasons, and of the three great festivals of the year, the scrupulousness as to meats, and the daily ablutions, had ceased insensibly and by degrees, through the influence of the Gospel.” (The Latin of this passage has been already given in chapter i. p. 25.)

DAMASCENUS,

(JOHN OF DAMASCUS,)

A monk and presbyter, who flourished about the year 730,* has the following passage in his treatise, entitled, "Of the Orthodox Faith:" "When the law did not exist, nor any Scripture divinely inspired, neither then was the Sabbath consecrated to God. But after the divine Scripture was given through Moses, then also was the Sabbath consecrated to God, that those might employ themselves in the meditation of it who do not devote their whole lives to God." ("Quando lex non erat, nec Scriptura divinitus inspirata, ne Sabbatum quidem Deo consecratum erat [οὐτε τὸ σάββατον τῷ Θεῷ ἀφιερῶτο.] At postquam Scriptura divina per Mosen data est, sabbatum quoque Deo dicatum fuit [ἀφιερῶθη] ut ejus meditationi vacarent, qui totum vitæ tempus Deo non impendunt.") — De Fid. Orthodox. lib. iv., c. 23. Paris Edition, 1712.

With this extract from a treatise, which is little more than eleven hundred years old, I close my proof that for nearly five thousand years† after the Creation the tenet of a Creation Sabbath was unknown, and

* "Lardner's Credibility," v. 315.

† Our Bible chronology gives 4004 years for the period before Christ, to which if 730 A. D., the date assigned to the time of Damascenus, be added, we have 4734 years.

that consequently it is a tenet of modern origin. But if it be of modern origin, Sabbatarians must admit there can be no truth in it, for from its very nature it must, if true, be as old as the world itself. They must, therefore, object to my proof, or admit the conclusion which I have drawn from it. Yet, what have they to object? They cannot produce any evidence which shows that their tenet had come into existence before the Christian era, whilst, on the contrary, I have shown, by reference to Scripture history, that from the earliest times the Jewish historians and prophets had opportunities of mentioning or alluding to the Creation Sabbath, if they knew of such a Sabbath, and yet of those opportunities not one of them has in any one instance availed himself. All further discussion of evidence prior in date to the Christian era is superfluous. The further discussion may, without risk to the formation of a just opinion upon the subject, be confined to the single question:—Was the tenet in existence at any time during the first seven centuries of that era? For if it was not then known to the world, it would be absurd to suppose it could ever have been known before.

Now, in the extracts which I have here given from six of the Church Fathers, we have through their successive testimony during a period which extends to nearly the middle of the eighth century,—testimony not opposed by that of any contemporary writer,—a clear proof that the tenet of a Creation Sabbath would not have come into existence till after that period. For if it did exist in the times of Eusebius and the other

Fathers here quoted, most assuredly it must have been known to them, and its truth as assuredly have been denied by them; since it is a tenet completely at variance with, and, if true, utterly subversive of, all that they themselves say upon the subject.

That the *primâ facie* inference arising from what they say is this, namely, they knew of no Sabbath before Moses, is too obvious to be doubted. Some attempt, therefore, it is necessary for the Sabbatarians to make, in order to prove that although in appearance this is the just inference, yet in reality it is not so.

The attempt, I find, has been made by a learned Sabbatarian divine, whom I have often before quoted. His explanation is this:—When the Fathers assert that the Sabbath had ceased—that the Sabbath, like circumcision, was a temporary institution—that as circumcision was not before Abraham, so neither was the Sabbath before Moses, they in all these instances, and in all others where they express themselves to the like purport, are speaking only of the Mosaic Sabbath, and never of the Creation Sabbath.* “It is (he says) frequently asserted by the Fathers that the Sabbath is an institution peculiar to the Jews, that it was to be abolished, and that its observance is unnecessary under the Christian law of liberty” (page 330); and, in justification of this remark, he refers to passages in Justin Martyr, Irenæus, and Tertullian, and he says of Origen (page 332), that “he likewise reasons upon the assumption that the Sabbath was no longer obli-

* “The Christian Sabbath,” pp. 330–332.

gatory after the coming of Christ : and similar sentiments (continues this writer) are proclaimed by most of the ancient Fathers. . . . But all the declarations of this kind, it is to be observed, have reference to the Jewish Sabbath."

Elsewhere (p. 142) the same writer remarks, that " St. Paul pronounced it (the Mosaic Sabbath) to be abolished among the other ceremonial institutions of the Mosaic economy ;" and in p. 164 he says, when commenting on the second chapter of the Epistle to the Colossians, " there is" (in what St. Paul teaches in that chapter respecting holy days) " no reference to the Paradisiacal institution of the Sabbath. The primæval command is not implicated in the Apostle's declaration : it is to the Jewish Sabbath alone to which he refers ; and, while the festivals of that religion are pronounced to be transient shadows, the original institution, which is not even glanced at by the Apostle, must remain in full force."

With all my sincere and great respect for this writer, whose treatise is conspicuous alike for its learned research and for a degree of candour seldom seen in theological controversy, I cannot but smile at the simplicity of the remark, that the Creation Sabbath is not even glanced at. How could it be glanced at, if it never existed ? And if the Apostle knew that it did exist, how shall we account for the fact that he did not glance at it, nay, actually speak of it, and that, too, in very emphatic and un mistakeable language ? For it is to be borne in mind that St. Paul was writing to converts made from the heathens, who were little

likely to be acquainted with the Mosaic history of the Creation. It was, therefore, as I have before had occasion to remark, most improbable, that St. Paul, when telling them that the Jewish Sabbath was not obligatory, should refrain from informing them, if such was his own belief, that there was another Sabbath, a “primeval” Sabbath, whose duration was eternal, and its obligation universal. The only rational mode of accounting for St. Paul’s silence with regard to this alleged Sabbath, when he was imparting religious instruction to Heathen converts on the subject of Sabbaths and holy days, is to be found in the fact, that the tenet of a Creation Sabbath did not take its rise till after his time.

So when it is said of the Church Fathers here quoted, that they are speaking only of the Mosaic Sabbath, the like questions may be asked, How could they speak of a Creation Sabbath, if such a Sabbath was never instituted? and if their belief was that it had been instituted, how happens it that they, like St. Paul, should not even glance at it? If they believed, that besides the Mosaic Sabbath there had been another, which was instituted at the Creation, it is in itself scarcely credible, that not any one of them, not even Eusebius, the historian of the opinions, as well as of the affairs of the Church, should chance to allude to it, particularly as the course of their argument would naturally have led them to speak of it. For while it may be readily admitted that the Sabbath, which they say was no longer obligatory, was that which was instituted by Moses, no one can deny that

their language, in the passages here quoted from their works, uniformly appears to imply that they are speaking of the Sabbath, in the abstract, as a rite which mankind had not in all times been commanded to observe. To guard themselves, therefore, from all misapprehension of their real meaning, if it was that which Sabbatarians attribute to them, the Fathers should have said expressly, and yet none of them have said it :—We are speaking only of the Mosaic Sabbath, for we well know that the rite of the Sabbath existed from the beginning of the world, and have no doubt but that it was observed by all good men from Adam to Moses ; and on this account the just and righteous men whom we have named, and who were living before the time of Moses, were acceptable to God, although they observed not that Sabbath which, with other Mosaic ordinances, ceased to be obligatory after the coming of Christ.

Some such form as this their argument must have assumed if they believed in the tenet of a creation Sabbath. In its present form it is obviously defective and inconclusive, on the supposition that they held or knew of the existence of that tenet.

On the other hand, how natural, how rational, how consistent, is that explanation of their language, which represents it as meaning there was never any Sabbath instituted before that of Moses ! “As circumcision was not before Abraham, so neither was the Sabbath before Moses,” is, in brief, what the Fathers say. Surely this language can have but one, and that one its *primâ facie* meaning. As well might it be argued

they believed the rite of circumcision existed before the time of Abraham, as that they believed in a Sabbath antecedent to that of Moses.

Thus decidedly fails the only attempt which I have seen made by Sabbatarian ingenuity for the purpose of reconciling the declarations of the Church Fathers with their alleged belief in a Sabbath enjoined at the Creation. The inference afforded by the patristic writings above quoted, namely, that the tenet of a Creation Sabbath was unknown to the Fathers of the first seven centuries of the Christian era, is, indeed, too clear, too self-evident to be overthrown by argument; and having, as I believe I have, succeeded in proving that no evidence, Scriptural or non-Scriptural, can be given of the existence of that tenet in any previous period of the world's history, it becomes an undeniable fact, that the tenet took its rise in comparatively modern times, and consequently cannot, by any possibility, be true.

To me, who am confident that the tenet is of modern invention, the argument derived from that consideration appears so conclusive as to supersede the necessity of recurring to any other; but to those who may still persist in imagining that in Scripture there are "hints" that the tenet was known in the early ages of the world, the argument which thus satisfies me may, I am aware, not satisfy them. I have, therefore, to remind them of the argument which I have advanced in the beginning of this chapter, to prove that the text in Genesis (ii. 3), relating to the blessing and sanctification of the seventh day, does not even

imply a command to mankind to observe a Sabbath. The only ground for contending that the text concerns mankind is, that to sanctify the day means to devote it to purposes of religion, and that, in this sense, the sanctification of it cannot be applicable to God ; but if I have shown, as I am confident I have, that, allowing Moses to be his own interpreter, there is a sense in which he may have believed the Deity to have sanctified the day to himself, it becomes an irresistible inference, that it is in this sense he intended to be understood, when, in speaking of the Deity, he says, " God blessed the seventh day and sanctified it."

I refrain from tasking the patience of the reader with the perusal of a summary, however brief, of all the other arguments which I have advanced in the course of the present chapter to disprove the tenet in question. I am content to conclude it by once more remarking, that if the text in Genesis,—a text which has occasioned the whole controversy on the subject,—has, as I have proved it has, no reference to man, the controversy respecting a Creation Sabbath is at an end.

NOTES

To the preceding Chapter.

NOTE A.

REFERRED TO IN P. 91.

I have, I think, seen it argued by Sabbatarian writers, that the word REMEMBER, in the Fourth Commandment,* is evidence that a Sabbath was enjoined at the Creation, since there was, it is alleged, no other Sabbath to which it could refer. It is strange that any attentive reader of the Mosaic narrative concerning the transactions in the wilderness prior to the delivery of the Decalogue from Mount Sinai should miss the clue which that narrative affords to the true import of the word in interpreting the commandment.

The Israelites, we are told, “came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.” (Exod. xvi. 1.) On arriving there they murmured on account of (as Mede quaintly expresses it) “their poor entertainment.” Quails were in consequence sent to them in the evening and manna the next morning; on the first day of the third month they arrived in the wilderness of Sinai,† and

* “Remember the Sabbath day to keep it holy.” Exod. xx. 8.

† “In the third month, when the children of Israel were

on the third day of that month the Fourth Commandment was promulgated from the Mount. It was, therefore, above fifteen days previous to this great event that Moses, by divine command, instituted a Sabbath in the wilderness of Sin ; so that there had already occurred two Sabbath days before the promulgation of the Fourth Commandment, and, consequently, that commandment does nothing more than bid the Israelites *remember*, that they were to continue in the observance of the Sabbath, which had just then been instituted, and of which they had already kept holy two Sabbath days.

That this is the true interpretation, is placed beyond all doubt by the Decalogue in Deuteronomy, where the Fourth Commandment begins thus, "Keep the Sabbath day to sanctify it, *as the Lord thy God hath commanded THEE ;*" for these words cannot possibly be applicable to any other command than one which had been given to *the Israelites*, and, therefore, must refer to the command to observe the Sabbath, which had been recently given to them in the wilderness of Sin.

gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai." Exod. xix. 1. "This verse," say the editors of the annotated Bible published in 1774, "may more properly be read, *The children of Israel, in the third month after they had left the land of Egypt, on the first day of the month, came into the wilderness of Sinai.*"

Dr. Geddes, in his version of the Pentateuch, translates this passage, "On the first day of the third month from the going out of the children of Israel from Egypt, they came to the wilderness of Sinai."

NOTE B.

REFERRED TO IN P. 112.

*Further hints of a Creation Sabbath from Mr. Gurney's
"Brief Remarks."*

In page 16 of those Remarks he says, "We read of Abraham that 'he obeyed' the 'voice' of God, and kept his 'charge,' his 'commandments,' his 'statutes,' and his 'laws' (Gen. xxvi. 5). No wonder that Manasseh Ben Israel, a learned Dutch Jew, should infer from this passage that Abraham observed the Sabbath, for which of the charges, statutes, commandments, or laws of God, was such a man more likely to reverence and obey?"

It is obvious that Mr. Gurney's question upon the inference of the Dutch Jew assumes the very point in dispute; it assumes that before the time of Abraham a Sabbath had been commanded.

Again, Mr. Gurney says (p. 17), "Eben Ezra, another learned Jew, presumes that Job kept the Sabbath, because he offered sacrifice at the end of seven days. Job, i. 5." Mr. Gurney, it may be noticed, expresses no direct approbation of this other Jew's presumption; and "no wonder," for what we read of Job is this, that he had seven sons, and that "his sons went and feasted in their houses, every one his day, and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job

sent and sanctified them, and rose up early in the morning and offered burnt-offerings according to the number of them all ; for Job said, It may be that my sons have sinned and cursed God in their hearts." Now, in the first place, we have very learned authority for the opinion that what is meant by " every one his day," is, " every one his birth-day ;" for of this opinion was Grotius, whom I first so quoted in D'Oyly and Mant's notes to their edition of the Bible, together with the reference given by Grotius to Gen. xl. 20, as showing that a custom of celebrating birth-days was prevalent in the early ages of the world. If this be the meaning of the passage in Job, there remains no foundation for the Sabbatarian inference from it. But I will not press the interpretation of Grotius upon the reader's acceptance, as I cannot say I am satisfied with it myself ; for although it is possible, it is not probable that the anniversaries of the birth-days of seven sons should fall on the seven days immediately succeeding each other, yet the text manifestly implies that the seven days of feasting by Job's seven sons were consecutive. Admitting, then, that they were so, the Sabbatarian inference would still be untenable, for it was not till after those seven days " were gone about," that is, had completely passed over (*"Cumque in orbem transissent dies convivii,"* says the Vulgate ; *ὡς ἂν συνετέλεσθησαν αἱ ἡμέραι τοῦ πότου,* says the Septuagint), that Job rose up early in the morning to offer up burnt-offerings ; this would, therefore, be on the morning not of the seventh day, but of the day after it.

Mr. Gurney next propounds the following questions: "And is there not good reason to suppose that the day when 'the sons of God came to present themselves before the Lord,' was the day consecrated to worship—the day of the Sabbath?" To this idle query as to the probable existence of a celestial Sabbath, it may be sufficient to reply by asking in turn, And is there not in such case (*mirabile dictu*), good reason to suppose that Satan is, or was at one time since his fall, a Sabbatarian? The texts referred to, when quoted entire, run thus: "Now there was a day when the sons of God" (the angels; see the 38th chap. of Job, ver. 7) "came to present themselves before the Lord, *and Satan came also among them*" (i. 6). "Again there was a day when the sons of God came to present themselves before the Lord, *and Satan came also among them to present himself before the Lord*" (ii. 1). No particular reason appearing for his presenting himself on the first of the two days, what else can we infer but that Satan was an occasional, if not a constant observer, of the celestial Sabbath?

Leaving both these idle queries to themselves, I proceed to remark that a Sabbatarian writer, who ventures to refer his reader to the Book of Job for proof of a Sabbath having been commanded at the Creation, seems to lack discretion not a little; for the presumptive evidence deducible from that book, so far as it goes, is decidedly adverse to the tenet. Thus, besides the passage already quoted from it (i. 4, 5), which implies a period of seven days, there is another

wherein the period of seven days is recognised ; but it is so in a manner which shows that no Sabbath rite was performed upon any one of them. We read that when Job's three friends came "to mourn with him and to comfort him"—"they sat down with him upon the ground seven days and seven nights, and none spake a word unto him ; for they saw that his grief was very great." (ii. 11, 13.) Now it is manifest from this account that neither Job nor his friends distinguished any one of these seven days from the other six in any way whatever. Yet, had it then been a duty to perform religious rites statedly on one day in seven, Job must surely have felt the more disposed to perform that duty when suffering from, and deprecating the continuance of calamities which, as he believed, were inflicted upon him by the hand of God : "The Lord gave and the Lord hath taken away" (i. 21).

Moreover, Job is represented to be not only an upright but a religious man, accustomed to offer sacrifice : "Thus did Job continually" (i. 5) ; but his sacrifices were voluntary. It nowhere appears that he sacrificed on statedly recurring days, and the fact of his offering no sacrifice on the seventh day of his mourning, or on any of the preceding six days, affords an additional proof that when he offered burnt-offerings after the seven days of feasting by his sons "were gone about," he did so without any reference to an observance of a Sabbath day. It is also not unworthy of notice, that in replying to the reproofs administered to him by his friends, the comforters, he takes occasion to speak, and with much earnestness,

of his own merits, yet he makes no boast of observing a Sabbath, nor is there throughout the Book of Job a single allusion made, either by himself or his friends, to a Sabbath institution—a significant indication this, although not a conclusive proof, that the alleged Sabbath command at the Creation was to him and to them unknown.

Biblical critics are far from being agreed as to the nature or the author of the Book of Job. Some consider it to be nothing more than a sacred drama, in which Job is an imaginary personage, and the occurrences entirely fictitious; but the orthodox faith in this matter is, of course, that Job is a real personage, and the book a relation of actual events, some, however, qualifying this opinion by the admission that it is in part parabolical. “The veracity of the book,” says Dr. Gray, “is not invalidated by the allegorical manner in which some things are related. Human events are literally described, but the proceedings of Providence . . . are perhaps here, as in other parts of Scripture, parabolically represented.”*

From the variety of opinions that have been entertained concerning the nature and the author of the Book of Job, it necessarily results that the date of it is uncertain. If, as some writers suppose, it was written by Job himself, it would, on Scripture authority, be clear that it must have been written not long after, and perhaps even before, the Pentateuch; for Eliphaz the Temanite, who is said to be one of Job's

* Dr. Gray's “Key to the Old Testament,” p. 236.

comforters, was descended from the Patriarch Isaac, in the same degree of descent as Amram, the father of Moses. Whether, however, Job had a real existence, and whether the Book was written about the time of Moses, or, as is very possible, not till long afterwards,* are questions which cannot essentially affect the scanty evidence to be gleaned from it in reference to the tenet of a Sabbath having been commanded at

* Professor Bauer, in his "Theology of the Old Testament," says: "We should place the Book of Job either in the age of Solomon or in that immediately subsequent. In the ideas contained in the Book of Job there is a striking similarity to those which are found in the Book of the Proverbs. Several commentators are of opinion that the former is the joint production of some of the wise men who lived during the reign of Solomon, or soon after his death."

I quote this from a publication entitled "The Theology of the Old Testament, extracted and translated from the THEOLOGIE DES ALTEN TESTAMENTS, by George Lorenz Bauer, Professor of Oriental Languages and of Logic at Altdorf, and afterwards of Oriental Languages and Biblical Criticism at Heidelberg," (London, 1838.)

Although not immediately connected with my subject, I cannot deny to myself the gratification of quoting, and to my reader that of perusing, Professor Bauer's encomiastic notice of the Book of Job, and its unknown author. "This book (he says) is the most sublime and beautiful poetical work of the Hebrews; it surpasses all their other writings in the excellence of its religious sentiments, especially in the purity of its notions concerning God. It may with justice be styled the masterpiece of antiquity. An author who, in a period of general ignorance, could so far expel from his mind the prevailing prejudices and superstitions of his country, and could work out for himself a belief and morality so comparatively pure and reasonable, must have attained to a high degree of intellectual advancement."

the Creation, and which evidence, as we have seen, although it be scanty, is, so far as it extends, decidedly adverse to that tenet.

NOTE C.

REFERRED TO IN THE NOTE AT P. 113.

The striking difference which subsists between the Decalogue in Exodus and that in Deuteronomy, with regard to their statement of the reason why the Fourth Commandment was enacted, cannot fail to amaze and perplex every one who observes it. The ordinary reader, however, who should happen to notice it, soon recovers from his amazement, and finds himself relieved from his perplexity, if he is so fortunate as to possess the means of consulting some one of those numerous Scripture commentators, who are ever ready to explain away all difficulties, howsoever formidable, and to reconcile, if need be, the most palpable contradictions; and never, surely, was there any occasion on which they have shown themselves more daring and dogmatical than on that to which I am now adverting. They begin by taking for granted, and expecting their readers to believe, on their authority, what is actually impossible, namely, that two copies of the same document, though differing from each other, may, nevertheless, both be perfectly accurate copies of the original, and they deal with the

two differing copies of the Fourth Commandment accordingly. Do they wish to account for the Jews observing the seventh day of the week for their Sabbath, they appeal to Deuteronomy. Do they contend that Christians may observe the first day of the week for their Sabbath, they appeal to Exodus, where, strange to say, they fancy there is proof that the particular day of the week for the observance of a Sabbath is a matter of indifference, notwithstanding the Commandment in Exodus, as well as that in Deuteronomy, expressly declares that “the *seventh* day is the Sabbath.” Thus Archbishop Wake, in commenting upon the Fourth Commandment, says:—“This Commandment is as obligatory upon us as it ever was upon the Jews, though not exactly after the same manner. We worship, as they did, the God who in six days created the heaven and earth, the sea and all that in them is, and rested the seventh day; and in acknowledgment thereof we stand obliged, with them, to keep *a* seventh day of rest after six of labour. But, then, as they worshipped this God under the peculiar character of ‘the God who brought them out of the land of Egypt, out of the house of bondage,’ so were they directed to take that particular day, the seventh of the week, for their Sabbath, upon which he completed their deliverance.”*

This plausible piece of sophistry seems borrowed in part from Mede, who, in his discourse on Ezek.

* From D'Oyly and Mant's Note on Exodus, xx. 11, in their edition of the Bible.

xx. 20, says, "The Sabbath includes two respects of time; first, the *quotum*, one day of seven, or the seventh day after six days' labour; secondly, the designation, or pitching that seventh upon the day we call Saturday. In both the Sabbatical observation was a sign and profession that Jehovah, and no other, was the God of Israel; the first according to his attribute of Creator, the second of deliverer of Israel out of Egypt. For by sanctifying the seventh day after they had laboured six, they professed themselves vassals and worshippers of that only God who created the heaven and the earth; and having spent six days in that great work, rested the seventh day, and, therefore, commanded them to observe this suitable division of their time as a badge and livery that their religious service was appropriate to Him alone; and this is that which the Fourth Commandment in the reason given from the Creation intendeth, and no more but this."*

Mede then gives his explanation of the reason why the Israelites pitched upon "that seventh day, namely, Saturday, to hallow and rest in rather than any other." It was, he tells us, to commemorate their deliverance from Egypt. This reason, it appears, he also assigns for it when commenting on Deut. v. 15 ("and remember that thou wast a servant in the land of Egypt"); for he there says, "This is a new ground for the observation of the Sabbath, because God had given them rest from their hard labour in Egypt.

* The Works of Joseph Mede. Fourth Edition, p. 56.

This obliged them to keep *that seventh day* which God appointed at the giving of manna, being the day on which he overthrew Pharaoh in the Red Sea, as the memory of the creation of the world obliged them to keep *one day in seven.*”*

So then the Deuteronomy copy of the Fourth Commandment the learned commentator tells us, furnishes “a *new ground*” for the observation of the Sabbath, whilst not a hint escapes from him of the utter impossibility that the reason given in Deuteronomy, which furnishes this new ground, and the reason given in Exodus, could both be taken from the commandment inscribed on the tables of stone. Yet the unlearned reader may well ask how anything *new* can be found in a second copy of an original document, if, as well as the first, it be a true copy? It is in vain, however, to oppose plain common sense to the learning and dogmatism of great critics and eminent divines, with whom, on theological subjects, self-contradictory propositions can be reconciled, and, in some instances, as in the present, that which is impossible may, nevertheless, be believed. *Credo quia impossibile.*

But the cool complacency with which Dr. Gray† treats the difference between the two copies of the Fourth Commandment, as though it were a matter of

* This last extract from Mede is quoted from D'Oyly and Mant's Notes. I have not had an opportunity of referring to the passage in Mede's works.

† Key to the Old Testament, p. 120.

not the least importance, would seem to surpass in theological effrontery that of every other commentator. For thus saith the Reverend Doctor: "In the preceding books of the Pentateuch, Moses speaks of himself in the third person, but here" (in the book of Deuteronomy) "in a more animated manner, he drops as it were, the character of an historian, and is introduced as immediately addressing himself to his countrymen. Hence it is, that in describing what he uttered, he repeats the Decalogue with some slight change of expression from that which was used at its first delivery."

Some slight change of expression! Verily, our divines appear to think they may dictate just what they please to their readers. Would any one else presume to characterise, as, inferentially, Dr. Gray does characterise, the reason assigned in Deuteronomy for keeping the Fourth Commandment when compared with that in Exodus as being a mere change of expression, and that but a slight one?

It will, perhaps, be alleged on Dr. Gray's behalf, that in what he has said, he did not intend so to characterise the assigned reasons, and that he was speaking only of the commandments themselves, and of those trivial variations in the statement of them by the two Decalogues, which are merely verbal, and do not affect their meaning. But he has no just claim to be thus interpreted; his remark applies to the whole Decalogue, without exception, and it can no more be contended that the reason assigned for the Fourth Commandment is not a part of the Decalogue than that the beginning of the First Commandment,

or the reason which concludes the Second Commandment, forms no part of the Decalogue.

Dr. Gray's mode of treating his subject can admit of no justification, for he unquestionably leaves his readers under the impression that, excepting in non-essentials, the whole Decalogue in Deuteronomy is repeated exactly as it is given in Exodus.

I commend the foregoing remarks of commentators, on the difference between the two copies of the Fourth Commandment,* to the attention of all who may wish to satisfy themselves to what extent learned critics and doctors in divinity can sometimes dare to insult the common sense of mankind.†

* *Exodus.*

For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, WHEREFORE the Lord blessed the Sabbath-day and hallowed it.

Deuteronomy.

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; THEREFORE the Lord thy God commanded thee to keep the Sabbath-day.

† Mahomet, it is well known, related of himself, that in a single night, he was transported through seven heavens, which, he affirmed, were at 500 years' distance from each other. When his disciples, after his death, put together the different parts of the Koran, they left out this marvellous story, fearing the ridicule it would excite. This, says Voltaire, was being over-nice; they might safely, for that matter, have trusted to the Commentators, who would easily have known how to explain the whole course of the journey. "Ils craignirent les railleurs et les philosophes. C'étoit avoir trop de délicatesse. Ils pouvoient s'en fier aux commentateurs, qui auroient bien sçu expliquer l'itinéraire." (De l'Alcoran et De Mahomet.)

CHAPTER III.

THE MORAL EQUITY OF THE FOURTH COMMANDMENT.

SECTION I.

OF that class of Sabbatarians, who are irresistibly convinced by the teaching of St. Paul, that the Fourth Commandment of the Decalogue is not binding upon Christians, there are some who struggle to maintain its obligation in part, by giving to it what they call an equitable construction. With this view they contend, that although its authority, as a prohibition from work on the seventh day, is gone, its authority, as implying an injunction to sanctify by religious offices one day in seven, still remains.

Thus, in the “Pattern of Catechistical Doctrine at large,” a work which was published in 1650, and is stated by its editor to have been written by Bishop Andrewes, we find the following proposition: “It is certain there is a *moral equity* in the Fourth Commandment which extends to us under the Gospel, viz., that some time be set apart for public worship, and that not less than a seventh part; . . . in regard of which moral equity this precept extends to all times and persons, and is therefore put among the other

commandments which are purely moral, and so retains its power of obligation.”*

It is remarkable that, with only one exception that I am aware of,† all the advocates of this tenet profess at the same time to believe, that a Sabbath command was given to mankind at the Creation. If this was so, what need can there be of the moral-equity tenet? For the alleged command at the Creation, as its advocates themselves expound it, prescribes exactly the same duty as that which is said to arise out of the equity of the Fourth Commandment, namely, the observance of a seventh day by religious rites, without the additional obligation of entire abstinence from work on that day. Why, then, should they not remain satisfied with their Creation Sabbath, which thus seems to render useless their equitable construction of the Fourth Commandment? May it not be, because they are acutely conscious that for their Creation Sabbath there is no command, and that therefore, although the text in Genesis, in their opinion, implies a command, yet as that opinion is subject to severe controversy, it is prudent to call to their aid the recorded command of the Decalogue to keep holy

* See Note A, at the end of the chapter.

† Bishop White; who, although he denies the present obligation of the Fourth Commandment and repudiates the tenet of a Creation Sabbath, contends, nevertheless, for a moral equity in the Fourth Commandment, which obliges us to devote a portion of our time to God. See his “Treatise of the Sabbath-day,” pp. 90, 121, 151. The title of his book is, “A Treatise of the Sabbath-day, containing a Defence of the Orthodoxall Doctrine of the Church of England against Sabbatarian Novelty.”

the seventh day, and thence to argue, that by a just inference from a positive command of God, Christians are bound to set apart a seventh portion of their time to his service.

Besides, if the proposition comprised in this inference be true, it would seem to authorize the further inference, that it is a matter of no importance which of the days of the week is so set apart. This, therefore, may be another inducement to Sabbatarians to maintain the moral-equity tenet, for they would thus derive from it some apparent support in their attempts to overcome the chief difficulty standing in their way when appealing to the Jewish Scriptures in order to supply the defect in their proof of a Christian Sabbath from the Christian Scriptures. That difficulty consists in the positive injunction, both in the supposed command at the Creation and in the actual command of the Decalogue, to observe specifically the seventh day,* whereas the Sabbatarians, as

* To pretend that the rest of the Creator on the seventh day can be appropriately commemorated by the observance of any other than *the* seventh day is clearly repugnant to the common-sense construction both of the text in Genesis and of the command in the Decalogue. It has been well remarked by Bishop Andrewes, or the able theologian, whoever else he may have been, who wrote "The Pattern at large," that "the special day here" (in the Fourth Commandment) "required is the seventh from the Creation, not a seventh day in general, as some without any ground affirm, but that seventh day in special, which was then observed, which was no other than the seventh day from the Creation. For though the first part of the commandment specifies not the day, but requires only to sanctify

advocates of Sunday observance, are under the necessity of contending, in defiance of this injunction, that it is not the seventh day of the week, but the first, which it is the duty of Christians to observe.

Some Sabbatarians actually do venture to argue, that the observance of a day of holy rest, though not the seventh of the week, after six days of labour, suffices to fulfil the Sabbath command. In a note (Note C) appended to the preceding chapter, the reader will have seen, that arguments to this purport are there quoted from Mede and Archbishop Wake. So argues also the author of "The Christian Sab-

the Sabbath, yet the reason added doth plainly limit the day to the seventh day from the Creation, and cannot be extended to the Lord's day without manifest absurdity—for who would not think the reason ridiculous, God made the heaven and earth in six days and rested on the seventh; therefore we ought, in imitation of him, to rest on the first day, when he began to work?"

To the same purport, and with a power of close reasoning that is irresistible, the erudite author of the article upon Sep-tenary Institutions, in the "Westminster Review," for October 1850, p. 203, remarks that "perhaps in the history of human error there is not to be found an example of more extravagant inconsistency and wilful blindness, than the daily reading and professing to believe that God rested on the seventh day, and *therefore* sanctified it, and the afterwards assuming that we obey the command to keep holy the Sabbath-day, by observing not the seventh day, but the first day,—the day consecrated to the heathen worship of the sun—the day when God did not rest, but had only just commenced the work of Creation. Why, if the institution were intended to be commemorative of Creation, is it not evident, that by changing the day, we entirely subvert its character and defeat the original design? Is it possible to imagine a more direct breach than this of a positive ordinance?"

bath.” He expressly says (p. 255), “The Sabbath was made for man, and every purpose of its institution is answered if after every six days’ labour the seventh be kept as a day of rest holy unto the Lord.” Now, it is not a little curious that the Sunday observance in our week is the very reverse of this ; for Sunday, the first day of the week, being observed as our day of rest, we have a day of rest followed by six days of labour, instead of six days of labour followed by a day of rest. Such is the inconsistency of our so-called Christian Sabbath ; we first take our rest, and then we go to work. Practically, no doubt, the result is the same. We do observe a day of rest after having worked six days ; but we do so by borrowing that day of rest from the succeeding week.*

* It is worthy of remark how few persons are aware of the inconsistency here noticed ; and this, because few are acquainted with the fact, that Sunday is the first day of the week. All the working classes look upon Monday as the first, and very naturally, for the Sunday is truly to them a seventh day of rest after six of labour.

There is a large working class to which all of us have belonged at one period of our lives—that of the schoolboys. None of the other classes welcome more cordially than they do the return of Sunday after six days of toil at their tasks, or feel more confident than they do in the belief that Monday begins the week again. With such of them as are brought up in the Established Church, the response made to the Fourth Commandment, on its being read from the altar in the Communion Service, has a strong tendency to confirm them in this belief. When praying that *my heart might be inclined to keep this law*, I never doubted but that I was then in the actual observance of its injunction to keep holy the *seventh* day ; and long was it

Sabbatarians themselves, therefore, strictly speaking, do not comply with the terms of their own proposition, and such being the case, they ought not to lay any stress upon it ; but they are so embarrassed by the plain directions, both in the alleged and in the actual commandment, to observe specifically the seventh day, that some efforts they have felt they must make to obviate the difficulty. Hence their attempts by plausible argument to induce the belief, that the observance of any day of the week, and of course, therefore, our observance of the first day of the week, as a seventh day of holy rest, will satisfy the Sabbath command.

These considerations will sufficiently account for the importance which some Sabbatarians attach to the doctrine of a moral equity in the Fourth Commandment. They appeal to this command as an authority for the portion of our time which it is our duty to devote to God—that portion, it is argued, being thereby declared to be one-seventh, and the authority of the command having been abrogated in every other respect, the necessity of devoting specifically the seventh day of the week to that service is assumed to be superseded. If this be Scripture doctrine, there will need no other evidence to demonstrate that we are under a religious obligation to observe, in its strictest sense, a Sunday Sabbath. Admit to Sabbatarians

before I discovered that in thus praying on a Sunday I had not been keeping holy the day prescribed by the Commandment.

This tardy discovery of the error probably happens to many of those who are educated in the Established Church, and very many of them remain in their error to the end of their lives.

that, in virtue of a recorded command from God himself, a seventh part of our time ought to be spent in his service; that is, as Sabbatarians tell us, in public and private prayer, in Scripture reading and in holy meditation; and they will have no difficulty in proving to you, that this cannot be done without refraining on every seventh day from all work and labour, and from all worldly pursuits, not excepting recreation and amusement, however innocent. What would this be but the observance of a Sabbath—a Christian Sabbath—more rigorously stringent than even the Sabbath of the Jews, as they kept it before it was burthened with Pharisaical innovations!*

Bishop White, consistently with “the orthodoxall doctrine of the Church of England” (alas! how changed since his day, when almost every minister of that Church was, as well as himself, anti-Sabbatarian), does not, in advocating a moral equity in the Fourth Commandment, contend for a seventh portion of our time being devoted to religion, and for a Sunday Sabbath such as our modern Sabbatarians would fain impose on us. He is content to infer from the Commandment, “that God’s people are obliged to observe a convenient and sufficient time for public and solemn divine worship, and for religious and ecclesiastical duties” (p. 90). His purpose in thus

* In the article on Septenary Institutions, before quoted from the “Westminster Review” (pp. 182–185), will be found some valuable remarks on the festive character of the Jewish Sabbaths, some of which will be transcribed in Note B, at the end of this chapter.

adopting the moral-equity doctrine would seem to be simply to obtain for an useful ordinance of the Church (the observance of the Lord's day) some appearance of a divine sanction, since it did not, in his opinion, originate in a divine appointment. He says elsewhere (p. 152), that "the Church of Christ, . . . both in ancient and modern times, hath made choice of the Lord's day, being the day of our Saviour's resurrection, to be a weekly day of rest from servile labour, and a solemn time for divine worship." Nevertheless his "orthodoxall" belief is (p. 241), that "to labour, or to use civil recreation, upon some part of the Lord's day, and in such manner as the law of the Church and of the State permitteth, is no sin;" and he adds, "It is impossible for these superstitious law-givers" (so he calls the puritans of his time) "to make demonstration either out of holy Scripture, or sound reason, or testimony and authority of approved witnesses, that it was a capital crime in the time of the old Law for Jews and proselytes to use sober and honest pastime and recreation upon some part of their Sabbath-day."

The qualified construction thus given by Bishop White to the moral-equity tenet, it is very clear, can find no favour with Sabbatarians; and as my controversy is with them only, I shall confine the discussion to the consideration of their view of it,—namely, that it obliges us to devote to the service of God one-seventh portion of our time, at the least.

Can this their proposition be sustained by any sound reasoning, or any recognised authority? I

apprehend it can not ; and that, by whatever test of authority or argument it be examined, it will be found wanting.

I will not trifle with the question by insisting that were we to devote to God the whole of every seventh day, this could not be reckoned as a seventh portion of our time, unless we included as part of the day the hours of the night, and that so to devote the whole twenty-four hours on every recurrence of the seventh day is impossible. But granting that our waking hours constitute a day, and that a seventh day in this restricted sense is a seventh portion of our time, no one does, or can devote to purposes of religion the whole of such a day. This, a learned divine, Dr. Hook, admits, when in his "Church Dictionary" he is speaking of the Lord's day. But since we cannot possibly devote every moment of Sunday to religious exercises, and therefore do not in observing the Sunday give up a seventh portion of our time to God, he is of opinion that we ought to eke it out in some other way, and he gravely proceeds to inform us how it may be done: "We may perceive from this (he says) that our practice of keeping holy the first day of the week is sanctioned by the Apostles: what is our authority, if we except the high authority of the Church, for not observing the last day of the week also, it were hard to say. But if the authority of the Church is to be received, we must remember that what she teaches us is, that we are to dedicate *at least* a seventh portion of our time to God. But this we do not do, unless every moment of the Sunday is so

devoted, and yet who can do this? Therefore, the Church also requires of us a portion of Friday and a portion of the Saint-days." (!!!)—"Church Dictionary," by Walter Farquhar Hook, D.D., Vicar of Leeds. Fifth edition. Art. *Lord's Day*.*

Waving, however, this preliminary objection, let us examine the question on the assumed basis, that it is possible to "all such as shall be religiously and devoutly disposed" to spend a whole day, excepting the hours of the night, in the active performance of religious rites, or in the soothing repose of pious meditation, and that, if they so spend every recurring seventh day, they do devote to God a seventh portion of their time, I ask, where do we find the proof that such is our duty? Certainly not in any Scripture, Jewish or Christian.

Let us first inquire if it is to be found in any Christian Scriptures.

* I do not quote Dr. Hook as one of those who advocate the notion of a moral equity in the Fourth Commandment. It is upon the text in Genesis that he and many other Sabbatarian divines rest the doctrine of our supposed duty to appropriate a seventh portion of our time to God. As I am not at present arguing with those who thus advocate that doctrine, I shall only remark, first, that they as well as those who ground it on the moral equity of the Fourth Commandment have recourse to it as an expedient to get rid of the obligation to observe specifically the seventh day, if any; and secondly, that of the two arguments that which is adduced by the advocates of the moral equity, if it can be sustained, would seem to be preferable to the other, inasmuch as it is based on a positive command of God, which cannot be said of that which is founded on the text in Genesis.

It cannot be said of any doctrine taught in those Scriptures, that it is there represented as deriving its authority from the moral equity of the Fourth Commandment, for it is undeniable, and a very remarkable fact it is, that the Commandment itself is never once quoted either by Christ or by his Apostles for any purpose whatever; nor can it be said, that although no reference is made to the Fourth Commandment the duty of devoting to God a definite portion of our time, one-seventh at the least, is specifically taught in the Christian Scriptures, or that there is recorded in them any injunction or saying of Christ or of his Apostles from which this duty, though not specifically taught, may nevertheless be inferred. From the sixth chapter of Matthew, and from the corresponding chapter in Luke (ch. xi.) and elsewhere, we learn that Christ, at the request of his disciples, taught them how to pray, that he forbade them to use vain repetitions as the Heathen did,* and that he censured the long prayers of the Pharisees,† and gave to his disciples the model of a short one.‡ In a single instance, and that of a rather questionable import, he is represented to have enjoined upon them as a duty perseverance in prayer.§ Still, he never by precept

* Matthew, vi. 7. † Matthew, xxiii. 14; Mark, xii. 40.

‡ The Lord's Prayer, Matthew, vi. 9; Luke, xi. 2.

§ Luke, xviii. 1, where is told the parable in which God is likened unto an unrighteous judge, who complies with a just and reasonable request only when wearied out by the incessant importunities of the petitioner. This is one of those passages in Scripture which are "hard to be understood," and, indeed, it

or example taught them that a certain specified portion of their time ought to be allotted to prayer, or to any other offices of devotion.

Neither did the Apostles teach, or recognise, the existence of such a doctrine. They by their example on various occasions inculcated the duty of prayer, and the Epistles of St. Paul abound in passages exhorting to earnestness in prayer and thanksgiving to God.* Yet never do any of the Apostles instruct their converts, or by their own example intimate to them, that it is their duty to give up to religion in any of its forms a specific portion of their time. Had the Apostles believed there was a moral equity in the Fourth Commandment, which was still obligatory, although the Commandment literally construed was not, it would have been their duty, and that of St. Paul in particular, to warn their heathen converts of this distinction, and of their obligation to comply with it. Yet none of the Apostles individually took this course, nor did the assembled Apostles in their celebrated decree, the charter of Christian liberty in regard to the law of Moses,† reckon among the

seems to be not quite in harmony with the injunctions in Matthew, vi. 7, 8, and with the reasons there given for them: "When ye pray, use not vain repetitions as the heathen do; *for* they think that they shall be heard for their much speaking. Be not ye therefore like unto them, *for* your Father knoweth what things ye have need of before ye ask him."

* Romans, xii. 12; Ephes. v. 19, 20; vi. 18; Philipp. iv. 6; Coloss. iv. 2; 1 Thessal. v. 17, 18; 1 Timothy, ii. 1.

† Acts, xv.

“things necessary” to be observed by converts from the Gentiles the duty of devoting a seventh or any other definite portion of their time to God in compliance with a moral equity to that effect inherent in the Fourth Commandment.

The doctrine of the Christian Scriptures in reference to this subject seems to be that the whole of our time is due to God; not, however, in the ordinary sense of devoting it to prayer and scripture reading, psalmody and sermons, but in that sense which alone is compatible with our nature and the necessity of providing for our personal wants, and of attending to our social duties, namely, such a reverential and habitual mental acknowledgment of the constant omnipresence of the Deity as may influence and regulate all our thoughts, words, and actions, as well in the common affairs of life as when occasionally offering to Him our humble and hearty thanks for the manifold blessings which his free bounty bestows upon us. This may be, and inferentially it certainly is, in my estimation, the Christian doctrine of devotion to God as it was taught by Christ himself. If it be objected that such is not the doctrine taught by his Apostles, inasmuch as their exhortations are frequent to earnestness and continuance in prayer and thanksgivings, I reply that the main proposition for which I am contending is not affected by this objection, even if it be valid. I can still assert, beyond all possibility of contradiction, that the doctrine of a definite fraction of our time, whether one seventh or any other, being due to God, is nowhere to be col-

lected, even inferentially, either from the discourses of Christ or from the teaching or example of his Apostles.

Can, then, any proof of the doctrine be elicited from the Jewish Scriptures? This, which was the other question for consideration, I now proceed to discuss.

In their first aspect these scriptures may seem to favour the doctrine. The text in Genesis speaks of the seventh day as having been sanctified; and in the Fourth Commandment of the Decalogue there is an express injunction to keep the Sabbath-day to sanctify it.

As to the sanctification of the seventh day at the Creation, I have shown in the preceding chapter that, whatever may be meant by sanctifying the day, its sanctification was by the historian of the creation considered to have reference to God alone, and not in any respect to man; it therefore follows that no command was given to mankind at the Creation to sanctify the seventh day; and where there is no command, there is no substratum upon which to found the moral-equity doctrine. If, on the other hand, it be assumed that the text in Genesis contains or implies a command to sanctify the seventh day, then the moral-equity doctrine, as I have before noticed,* is superfluous. For if a Sabbath command was given at the Creation it would be binding on all mankind and in all ages; and there would in that case be no

* See *ante*, p. 164.

need to have recourse to the Fourth Commandment, or to any equitable inference from it, to prove the obligation to observe one day in seven. It is, in fact, only on the Fourth Commandment of the Decalogue that the question of a moral equity to observe a seventh day can properly arise; and, accordingly, it is to that commandment only that the advocates of this equity appeal.

SECTION II.

I WILL at once strike at the root of the moral-equity theory by an emphatic denial that the Fourth Commandment either enjoins, or infers, the appropriation of the seventh day, or any portion of it, to the service of God. I deny that by keeping holy the Sabbath-day the Commandment intends the performance of any religious act, or the observance of any duty but that of abstaining from work throughout the Sabbath-day.

The words of the Commandment, as we read it in Exodus, are,—“Remember the Sabbath-day to keep it holy ;* six days shalt thou labour and do all thy

* In Deuteronomy :—“Keep the Sabbath-day to sanctify it.” The Greek word used in the Septuagint for the phrases *keep holy* and *sanctify*, is the same (ἀγιαζεις); and the Hebrew word, as I am informed, is also the same for both these phrases.

work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

In the construction to be put upon this commandment with reference to the subject in discussion, everything depends upon the signification to be given to the Hebrew word which we translate *sanctify* or *keep holy*. It will be recollected that its abstract or primary meaning, as stated by Parkhurst (see *ante*, p. 48), is "to separate or set apart from its common and ordinary to some higher use or purpose;" but the higher purpose need not be a religious purpose. This is quite clear from the use made of the word in Joshua, xx. 7, where (translated *appointed*) it relates exclusively to one of the civil and municipal institutions of the Jewish nation (see p. 49); and Parkhurst has himself (see also pp. 48, 49) noticed two instances in which it is used in reference to a purpose not religious, namely, the setting apart or selecting persons or nations for purposes of war. It may be said, and very justly, that the object of these warlike purposes was religious, that of the instance first quoted (Jeremiah, xxii. 7) being an exhortation to repentance, and that of the other (Jeremiah, li. 27, 28) being a threat of divine vengeance against Babylon and all the inhabitants of Chaldea for the evil they had done in Zion. (v. 24.) In the same sense the Fourth Commandment has also in view for its higher purpose a religious object, for, undoubtedly, the setting apart

of the seventh day of the week as a day of rest from labour, and thus distinguishing it from the other six days, was commanded in order that the Sabbath might become, as it was afterwards declared to be (Exod. xxxi.), a sign to distinguish God's chosen people for ever thenceforth from every other nation upon earth. The Fourth Commandment, therefore, may very properly be understood to intend a religious purpose, and yet not to intend the performance of any religious rite. It commences with an injunction to sanctify the seventh day,—*set it apart from its common and ordinary purpose*,—and then goes on to make known what its special purpose was to be, namely, an entire cessation from labour during the day thus set apart. It is so eminently clear that such is the whole design of the Fourth Commandment in its present form, that scarcely, to my apprehension, would the same design have appeared more clear had the command been delivered in these words:—“*Sanctify the seventh day by doing no work therein.*”

I now proceed to establish by argument the proposition that abstinence from work was the only duty enjoined by the commandment.* I begin by remarking that this construction of it is in accordance with

* Here is afforded a fitting occasion to remind the reader that if, in the result of the discussion, it shall appear the word *sanctify* in the Fourth Commandment does not imply the performance of any religious rite, this result will justify the remark which I have made to that effect in p. 50, and confirm the opinion which I have there maintained, that the *sanctification* of the seventh day at the creation (Gen. ii. 3) had reference to God, and not to man.

the obvious inference to be drawn from the following ordinance of the Mosaic law, in which there is not the slightest intimation that any religious rite or ceremony was required to be observed on the Sabbath-day:—
“And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily, my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath, therefore, for it is holy unto you. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein that soul shall be cut off from among his people.” *Exod.* xxxi. 12–14.

From this ordinance it appears, that whosoever of the people of Israel should do any work on the Sabbath would thereby defile it, that is, would not keep it holy; it may justly be concluded, therefore, that *è converso* whosoever should abstain from work during the Sabbath would thereby keep it holy. We are, however, so accustomed from our earliest years to consider public prayer and other offices of religion indispensable to the holy observance of any day at this time, that we are too ready to imagine and take for granted it was even so in the olden time, when the Decalogue was promulgated from Mount Sinai; but there is no passage in Scripture which authorises the belief, that either prayer or sacrifice was then essential to the sanctification of a day. As to prayer, those who are conversant with the Mosaic writings know full well that there is “no precept of prayer in the

law of Moses.”* We, therefore, do not look for any injunction of *prayer* in the Decalogue Commandment ; but neither is there to be found in it any injunction as to *sacrifice*, the common mode of worship in the early period of the world. It is true that in the Book of Numbers (xxviii. 9, 10), we meet with a direction respecting sacrifice on the Sabbath-day. On that day the ordinary daily sacrifice, which consisted of a meat-offering and a drink-offering in the morning, and of the same in the evening (Exod. xxix. 38-42), was thenceforth to be doubled in quantity. But this command, to double the ordinary daily sacrifice on the Sabbath-day, not having been given till nearly forty years after the promulgation of the Fourth Commandment, is in itself a proof that the addition to the daily sacrifice, although intended in honour of the Sabbath, was not necessary to its sanctification ; for the day had been, during all this long interval, sanctified and kept holy without it.†

Nor could the ordinary daily sacrifice, when performed on the Sabbath-days, before the command was

* Tillotson—See Birch’s Life of Archbishop Tillotson, p. 95. Ed. 1752.

† On the first day of the third month after the Israelites had quitted Egypt, and which was in the year before Christ 1491, they entered the desert of Sinai (Exod. xix. 1, 2). On the third day the ten commandments were proclaimed from the Mount (v. 16). The command to offer a double sacrifice on the Sabbath-day was not given till after the Israelites had encamped in the plains of Moab in the year before Christ 1452. (Numbers, xxii. 1 ; xxviii. 9.)

given to double it on those days, be in any respect essential to their sanctification; for the command to keep holy the Sabbath-day had been promulgated and acted upon for nearly a year before the command for the daily sacrifice came into operation;* yet no one doubts but that, throughout this interval also, the people of Israel, although offering no sacrifice, or, if any, none but occasional and voluntary sacrifices, kept holy the Sabbath-day.† Sacrifice, therefore, could not

* There is no command for the performance of daily sacrifice during the construction of the Tabernacle, nor is there any evidence or ground for conjecture that, during this period, daily sacrifice was in fact performed. The previous history tends to show that everything was, and would remain uncertain, as to the duty of sacrifice, until the Divine Will respecting it should be made known in the wilderness. See Exod. v. 1–3, and Exod. viii. in the 27th verse of which chapter it is said, “We will go three days’ journey into the wilderness and sacrifice to the Lord our God *as he shall command us.*”

† The promulgation of the Fourth Commandment was, as before mentioned, on the third day of the third month in the first year after the departure from Egypt. Moses subsequently, under Divine authority, gave directions for the building of a Tabernacle (Exod. xxv.), and for the making of an altar (Exod. xxvii.), whereon the various sacrifices were to be offered that were prescribed by commands in the Mosaic law; and one of these was the command for the daily sacrifice (Exod. xxix. 38). But the Tabernacle and its altar were not completed till the first day of the second year after the departure out of Egypt (Exod. xl. 17). There had thus occurred an interval of ten months, less only by three days, from the time when the Fourth Commandment was delivered, an interval during which no daily sacrifice was performed.

be necessary to its holy keeping, and, consequently, all that was necessary for that purpose was abstinence from work.

That this constituted the true and only characteristic of the holy keeping of the Sabbath-day, is a Scripture truth which receives further illustration from the 23d chapter of Leviticus, wherein are set forth "the feasts of the Lord," of which the seventh-day Sabbath was one. They are enumerated as follows:—

First: The Feast of the Seventh-day Sabbath.—"Six days shall work be done, but the seventh day is the Sabbath of rest, an holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings." (v. 3.)

Second: The Feast of the Passover, called also the Feast of Unleavened Bread.—"In the fourteenth day of the first month, at even, is the Lord's Passover; and on the fifteenth day of the same month is the Feast of Unleavened Bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work therein: But ye shall offer an offering made by fire unto the Lord seven days; in the seventh day is an holy convocation; ye shall do no servile work therein." (v. 5-8.)

Third: The Feast of Pentecost.—Directions are given for sacrifices on that day, and then it is added, "Ye shall proclaim on the selfsame day, that it may be an holy convocation unto you; ye shall do no servile work therein." (v. 21.)

Fourth: The Feast of Trumpets.—"In the seventh month, in the first day of the month shall ye have a Sabbath, a memorial of blowing of trumpets, an holy convocation; ye shall do no servile work therein, but ye shall offer an offering made by fire unto the Lord." (v. 24, 25.)

Fifth: The Feast of Atonement.—"On the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord, and ye shall do no work in that same day" (v. 27, 28) . . . "And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people; ye shall do no manner of work . . . it shall be unto you a Sabbath of rest." (v. 30-32.)

Sixth: The Feast of Tabernacles.—"The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation; ye shall do no servile work therein; seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord; it is a solemn assembly, and ye shall do no servile work therein." (v. 34-36.)

From this enumeration of the Levitical feasts it appears that a Sabbath-day—that is to say, a day of rest from labour, whether with or without sacrifice performed upon it—was accounted a holy day, and that a day on which a sacrifice was commanded to be

performed, but which was not also to be a Sabbath day, was not holy. Thus, no sacrifice was required on the feast of the seventh-day Sabbath (Levit. xxiii. 3),* and yet it was accounted a holy day, “an holy convocation,” whilst those days in the other feasts for which there is enjoined no observance besides that of sacrifice were not accounted holy days,—days of holy convocation. It results from these two facts that abstinence from work on a day which is *commanded* to be kept holy constitutes the holiness of the day.†

* The command for a double sacrifice on the seventh-day Sabbath had not yet been given. The festival commands, in the 23d chapter of Leviticus, were given in the year B.C. 1490; the double-sacrifice command not till the year B.C. 1452. See *ante* in a note, p. 181.

† It will have been noticed in the descriptions of the Levitical feasts, that on some days all work was prohibited, and on others only servile work. However, that the latter were, notwithstanding, *holy days*, is quite clear; for the same phrase, “an holy convocation,” is used to designate those days, as well as the days on which no work was to be done, and the day of the Feast of Trumpets is expressly called a Sabbath, although on that day servile work alone was prohibited.

The two holy days on which no work whatever was permitted being the day of the Feast of the Sabbath, and the day of the Feast of Atonement,—a feast which was obviously designed to be one of very great solemnity. The only result of the distinction above noticed seems to be, that although all days of holy convocation were holy days, the feast-days of the Sabbath and Atonement were to be esteemed pre-eminently holy. But if the holy days thus differed in the degrees of their holiness, it is, nevertheless, manifest that abstinence from work, whether entire or partial, on a day *commanded* to be kept holy, constituted the essence of its holiness.

But in bringing so prominently before the reader the phrase thus invariably used to designate a holy day in the Levitical feasts, am I not placing in danger the very proposition for which I am contending? May it not be objected, that as the word "convocation" means "an assembly," so "an holy convocation" must necessarily mean "an assembly for purposes of devotion," and, consequently, the performance of religious rites of some kind or other was essential to the sanctification of a day which was commanded to be kept holy? Such, indeed, in the opinion of some learned divines, is the inference which ought to be drawn from the phrase in question. Dr. Jennings, in his "Treatise on Jewish Antiquities," says of the two Hebrew words, rendered "holy convocations," that they "are most naturally to be understood of assemblies for religious worship." (Vol. ii. 159.) And he had previously expressed himself to the same purport in speaking of the Sabbath day. "The Sabbath (he there says) was to be celebrated by an holy convocation, or by the people's assembling for public worship." (p. 154.)

This interpretation, however, has not the universal assent of the learned in the Hebrew language. Dr. Geddes, in his version of the Pentateuch, adopts our Bible translation, "an holy convocation;" but on Exod. xii. 16, where the phrase occurs for the first time, he has the following note: "*An holy convocation, or a proclaimed holy day;*" and the latter interpretation, although Dr. Geddes does not happen to notice the circumstance, appears to be sanctioned by

the high authority of the Greek Septuagint and the Latin Vulgate; for the translation in those two ancient versions, like the phrase, "a proclaimed holy day," has no noun substantive corresponding with the word "convocation."*

* The *Septuagint* is a name given by divines and critics to a celebrated version of the Old Testament out of Hebrew into Greek. It is said to have been made by seventy-two Jewish interpreters, in obedience to an order of Ptolemy Philadelphus, king of Egypt; but although it has its name from this tradition, it is more probable, and Dr. Hody is thought to have proved, that this version was made by the Jews living at Alexandria for the use of themselves and many thousands of their brethren, who were then settled in Egypt, and who, living among the Greeks, generally used the Greek language. The whole Hebrew Bible, according to the same authority, was not translated into Greek at once, the Pentateuch being first translated, and this about 285 years before Christ. (Rees's "Cyclopædia," art. *Septuagint*.) Some particulars respecting the Septuagint version have been before given in a note to p. 4.

The *Vulgate* is a very ancient Latin translation of the Bible, both of the Old and the New Testament. The ancient Vulgate of the Old Testament was translated, almost word for word, from the Greek of the Septuagint. The author of that version is not known. It was for a long time designated by the name of the Italic or Old Version, as being of very great antiquity in the Latin Church. It was the common (vulgar) version before St. Jerome made a new one, whence it has its name, Vulgate. The Vulgate was held by St. Augustine to be preferable to all the other Latin versions then extant, as rendering the words and the sense of the sacred text more closely and justly than any of the rest. It has since been re-touched from the corrections of St. Jerome, and it is this mixture of the ancient Italic version of the Old Testament, and some corrections of St. Jerome, which is now called the Vulgate, and which the Council of Trent has declared to be authentic. (Rees's "Cyclopædia.")

The 23d chapter of Leviticus begins with the following injunction to Moses, as given in our Bible translation : " Speak unto the children of Israel, and say unto them : Concerning the feasts of the Lord which ye shall proclaim to be holy convocations." (v. 2.) This, in the Latin Vulgate, is rendered : " Loquere filiis Israel, et dices ad eos : Hæ sunt feriæ Domini, quas vocabitis sanctas." (" Speak unto the children of Israel, and say unto them : These are the feasts of the Lord which ye shall *call holy*.") The Septuagint has : Δάλῃσον τοῖς υἱοῖς Ἰσραὴλ καὶ ἐρεῖς πρὸς αὐτοὺς· Αἱ ἑορταὶ Κυρίου ὧς καλέσετε αὐτὰς κλητὰς ἁγίας. (" Speak unto the children of Israel, and say unto them : These are the feasts of the Lord which ye shall *call proclaimed holy*.")

The next verse relates to the Feast of the Sabbath, and our Bible translates the first part of it thus : " Six days shall work be done ; but the seventh day is the Sabbath of rest, an holy convocation." The Vulgate has : " Sex diebus facietis opus ; dies septimus, quia Sabbati requies est, vocabitur sanctus." (" Six days shall ye do work : the seventh day, because it is the rest of the Sabbath, shall be *called holy*.") The Septuagint has : Ἐξ ἡμέρας ποιήσεις ἔργα, τῇ δὲ ἡμέρᾳ τῇ ἐβδόμῃ σάββατα ἀνάπαυσις κλητὴ ἁγία τῷ Κυρίῳ. (" Six days shall ye do works, but on the seventh day, the Sabbath, a rest *called holy* to the Lord.")

It is needless to multiply instances from Leviticus, or to quote any from Numbers. The same phraseology is found there as in Leviticus, except that in

the Septuagint the adjective ἐπίκλητος is sometimes used instead of the adjective κλητὴ (ἐπίκλητος ἁγία.) Enough is here cited from the Vulgate and the Septuagint to show, that in the opinion of translators skilled in the ancient Hebrew of the Old Testament, the Hebrew words which our Bibles render “holy convocations,” are not necessarily, nor “most naturally to be understood of assemblies for religious worship.”

There is, however, one instance in our Bible translation of the 23d chapter of Leviticus, in which the word “*assembly*” is used, and this in reference to a day appointed to be an holy convocation. It occurs in connexion with the description of the Feast of Tabernacles. That feast was to last seven days; and after the directions given for its observance, there is added the following: “On the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the Lord—it is *a solemn assembly*, and ye shall do no servile work therein.” (v. 36.)

In this instance the Vulgate appears to favour our Bible translation by the use of the word *cætus* (assembly). “*Est enim cætus atque collectæ*,” is the phrase there used. Nevertheless I shall show from competent authority, that it is, to say the least, extremely doubtful whether our Bible translation, “a solemn assembly,” be a correct rendering of the original.

First: As regards the word *cætus* in the Vulgate, it is to be observed that there is not in the Septuagint any word or phrase signifying an assembly.*

* The words “*atque collectæ*,” are evidently an addition by way of paraphrase, and not a translation of any words in the

Secondly : Dr. Geddes, although he says of the translation, "it is a solemn assembly," that he takes this to be the real meaning of the Hebrew,* omits in his own translation the word "solemn," the epithet which in our Bible translation creates the impression, that the day in question was, as Dr. Jennings asserts of an holy convocation, a day of assembling for religious worship. The translation of Dr. Geddes is simply, "It is an assembly-day;" and this it might be, and yet not one of religious worship.

Thirdly : Michaelis and Rosenmüller are of opinion the Hebrew phrase is derived from an Arabic word which signifies to *press*, and denotes therefore a festival when grapes were to be pressed, or the wine-press-feast. Dr. Geddes, from whom I obtain the

original. Neither the Septuagint nor our Bible translation has any words corresponding with them. What meaning was intended to be given to "collectæ" in this instance, is, I apprehend, rather doubtful. Considering that the Vulgate now in use (see note *ante*, p. 187) may be regarded as a translation made in the time of Jerome (the latter end of the fourth century), it is not improbable that *religious meetings* may be meant by it, for "collectæ" seems to have been the name given to the secret meetings of Christians for the celebration of the Lord's Supper in the time of the Dioclesian persecution. See the narrative of the Martyrdom of Saturninus, and others, A.D. 304, in Ruinart's *Acta Martyrum*, and of which there is a brief statement in vol. i. of "The Sabbath," p. 264. If, however, this should be the meaning attributed to *collectæ* by the Vulgate, it is still to be remembered that the words "atque collectæ," have no words corresponding to them in the original; and that the Septuagint has no word or phrase corresponding to *cætus* in the Vulgate.

* "Critical Remarks on the Pentateuch," *in loco*. Lev. xxiii. 36.

information, that this is their opinion,* does not agree with them in it, and states reasons for his dissent, which appear to be of great weight. Still, when we find so distinguished a critic as Michaelis, and a writer of such repute as Rosenmüller, concurring in the above interpretation, we have at least a proof that great uncertainty exists as to what may be the true meaning of the original.†

Fourthly : The Septuagint translation is ἑξόδιον, which, as lexicographers agree, signified verses sung by a chorus at the theatre on the conclusion of a play.‡ Hence, as applicable to the present discussion, it may well be supposed to signify the day which celebrated the conclusion of the festival; for it is to be recollected that the day called (as translated in our Bibles) “a solemn assembly” was the *eighth* day, the day that followed the close of a festival of seven days. Still more remarkable of this so-called assembly-day is the circumstance, that the feast to which it was annexed (the Feast of Tabernacles) was the concluding feast of the Jewish year, so that ἑξόδιον is also, on this account, peculiarly appropriate to the subject-matter,

* “Critical Remarks,” Lev. xxiii. 36.

† The interpretation of Michaelis and Rosenmüller seems to derive some support from the fact—and perhaps, therefore, may be partly founded upon it—that the Feast of Tabernacles was celebrated at a season of the year when the vintage had just been gathered in : “Thou shalt observe the Feast of Tabernacles seven days after that thou hast gathered in thy corn and thy wine.” Deut. xvi. 13.

‡ “*Exodium, sive carmen quod in exitu fabulæ canitur.*” (Hederic.)

and, therefore, the more likely to be the true Greek interpretation of the original. Dr. Geddes, though not actually acknowledging it to be so, says, when expressing his reasons for disagreeing with Michaelis and Rosenmüller as to their interpretation: "I would rather with Hezel* follow" (the) "Septuagint, and render" (the original) "'*the close of the Festival*,' or, as the Scots call the Epiphany, *Up-holy-day*, i.e. the last of the Christmas holidays." In a note Dr. Geddes adds, that in Matthews's Bible† the original is translated, "It is the end of the feast;" and to this interpretation Dr. Geddes appears to have become still more strongly inclined when he was afterwards translating v. 8 of the 16th chapter of Deuteronomy, where, in reference to the feast of unleavened bread, the phrase in question again occurs. Our Bible translation is, "On the seventh day shall be a *solemn assembly* to the Lord

* Hezel (or Hetzel) was born at Kœnigsberg, in Franconia, in 1754. He studied at the University of Jena, to which he went in 1772. In 1776, he announced his intention of publishing a Commentary on the most difficult passages in the Bible, and afterwards of a Commentary on the whole Bible. The reputation which he gained by the publication of this great work procured for him, in 1786, the Professorship of Biblical Literature at Giessen, from which University he went, in 1801, to that of Dorpat, to fill there the chair of Professor of the Oriental Languages. He died in 1824. ("Biographie Universelle," Paris, 1840.)

† The Bible known by the name of Matthews's Bible is Tyndale and Coverdale's version, revised, after Tyndale's death, by Coverdale and Rogers. The latter having added a translation of the Apocrypha, dedicated the whole work to Henry VIII., and published it in 1537 under the borrowed name of Thomas Matthews. (Rees's "Cyclopædia.")

thy God; thou shalt do no work therein." The Septuagint has, ἐξῴδιον ἐστὶν Κυρία τῇ Θεῷ σου. Dr. Geddes, instead of translating the phrase, as in the previous instance of it, "an assembly-day," translates it in this instance "a festival," and is content to place the rendering "an assembly-day" as an *aliter* in a note. In his volume of "Critical Remarks," on Deut. xvi. 8, he states his reasons for not giving a more determinate translation. "I have (he says) in my version of Levit. xxiii. 36, rendered it, with our common version, 'an assembly-day;' but as I am not sure if the people actually assembled on that day, I have here followed *Sep.* and the Samaritan version, and used a general term, which is suited to either hypothesis; for they might keep *a festival to the Lord* either at home or at the sanctuary. Were I to draw the meaning of the Hebrew term from the common signification of its radical form, I would render it *a shutting-up day*, dies feriata."

It cannot be necessary to adduce any further instances of a variance in translations of the Hebrew phrase. There is, however, one other which is too remarkable to be passed over, for in that the translators of our authorised version themselves admit the phrase is susceptible of a translation totally different from the translation which they give of it in their text. There they translate the original, "it is a solemn assembly;" but in the margin their translation is, "*day of restraint*"—restraint, it would seem, from doing servile work therein, for such is the prohibition in the command. A marginal note to the

like purport is also to be found in some of the older editions of the English Bible. In those which were printed by royal authority in 1586 and 1609, the note to "it is a solemn assembly" is as follows: "*or*, a day wherein the people are stayed from all work."

From this collection of translations which the learned in the Hebrew language have given of the phrase rendered in our Bibles "a solemn assembly," it is undeniably clear, that there is no absolute certainty as to its exact and real meaning. This consideration alone is sufficient to exclude and destroy all pretensions to urge it as an objection to the argument which has been here employed, to show that the Hebrew words translated "holy convocations," do not mean "assemblies for religious worship." But *à fortiori* must that objection be discarded, if "*the close of the festival*" be, as apparently it is, that translation of the other Hebrew phrase (in our Bibles rendered *a solemn assembly*) which possesses the best claim to be adopted as its true interpretation.*

* The reader may, perhaps, for his further satisfaction, wish to be informed of the several instances in which the phrase "a solemn assembly" is used in reference to the Jewish festivals called "the feasts of the Lord." They are—1. That of Leviticus, xxiii. 36, already fully discussed. 2. Numbers, xxix. 35, in which the Septuagint has ἐξ ὁδίου ἔσται ἡμέρην, and the Vulgate, "die octavo, *quæ est celeberrimus.*" 3. Deut. xvi. 8, of which the Septuagint version has been given above. That of the Vulgate is—*quia collecta est Domini Dei tui.* 4. Nehem. viii. 18, where the Septuagint has ἐξ ὁδίου, and the Vulgate *fecerunt collectam.* There are other instances of the use of this phrase in

Having now disposed of the objection which our Bible translation of Levit. xxiii. 36 (*it is a solemn assembly*), appears, at first sight, to raise against my argument upon the meaning of the phrase translated “holy convocations,” my proof remains clear, that its true meaning cannot be, as suggested by Dr. Jennings, “assemblies for religious worship.”

the Jewish Scriptures (2 Kings, x. 20; 2 Chron. vii. 9; Joel, i. 14, ii. 15; Zeph. iii. 18); but none of them are used in reference to the festivals commanded in Leviticus; and in some of them, those in Chronicles and Joel, to the phrase *a solemn assembly* in the text, there is, as an *aliter* in the margin, viz. in Chronicles, *a restraint*, and in Joel, *day of restraint*. Our attention may therefore be confined to the instances occurring in the Pentateuch and in Nehemiah.

It will have been seen that in those instances the Septuagint invariably has ἐξόδιον, and that, therefore, the Hebrew is, in every instance, so far as the Septuagint is an authority, susceptible of being interpreted “the close of the festival.” It will, however, have been observed of the two last instances (Deut. xvi. 8, and Nehem. viii. 18), that the Vulgate has *collecta*, which usually signifies an assembly, and possibly may there mean a religious assembly; but I have to remark that the word *collecta* has also another meaning, which is very pertinent to the subject in discussion, and quite in accord with the interpretation here given to the Septuagint phrase ἐξόδιον; for *collecta* sometimes signifies the reckoning at a club-feast, of which every one present at it was called upon to pay his share, and this, it may be presumed, when the feast was over,—*at the conclusion of the festival*—“quoniam collectam à convivâ exigis.” *Cicero* (Aiusworth).

SECTION III.

THOSE who contend that "assemblies for religious worship" is the true interpretation of the phrase translated "holy convocations," argue as though they were unconscious of the indisputable fact, that the only form of worship known to the Israelites in the time of Moses, AS A RELIGIOUS DUTY, was *sacrifice* ;* and that by the Levitical laws relating to sacrifice, the performance of that rite was confined to the precincts of the Tabernacle.† Such being the fact, it is

* *Prayer*, as the natural expression of a wish addressed to the Supreme Being that He would vouchsafe to confer a desired blessing, and *thanksgiving*, as the natural effusion of a grateful heart for a blessing conferred, were, we may well believe, resorted to by the devout in the time of Moses, as they had been before in the time of the Patriarchs (see *ante*, p. 119). Numerous are the instances of prayer by Moses ; and in his song of triumph and thanksgiving, after the overthrow of Pharaoh, he is said to have been joined by the people, and, at the same time, Miriam the prophetess is represented as leading forth the women to testify their devotional gratitude by dancing to the music of their timbrels ; but in every instance these acts of religious worship were occasional and voluntary. *Prayer* was not, and, except in the form of sacrifice, *thanksgiving* was not, enjoined as a duty under the Mosaic dispensation.

† By "a statute for ever," which is set forth in the 17th chapter of Leviticus (v. 1-7), the children of Israel were commanded to offer all their sacrifices at the Tabernacle. It consequently became thenceforth unlawful for them to sacrifice elsewhere. If the reader should wish to satisfy himself that orthodox theologians are of that opinion, he will find a ready access to the desired information by consulting the notes upon v. 3 in D'Oyly

not within the scope of rational belief, that the Israelite people—and I mean here to speak only of the adults—could all be present at the celebration of religious worship on the same day, whether on the Sabbath-day or on any other day of holy convocation.

But, moreover, there is a circumstance relative to sacrifice, which is so conclusive to prove attendance upon it by the people to have been no part of their Sabbath-day duty, that any argument to show it was impracticable for the adult Israelites to be all present at the celebration of sacrifice on the Sabbath-day, would seem to be superfluous. It is this—attendance on sacrifice was never a duty of the people, excepting those of them who at any time brought the victims to the altar. In cases of voluntary offerings, or of offerings imposed as penalties on individuals for their sins or trespasses, those who brought the victims would doubtless consider it a duty to remain whilst the sacrifice was being performed. See Levit. iv. 22–26,

and Mant's edition of the Bible. There is also Scriptural confirmation of the fact in the 22d chapter of Joshua, from which it appears, that when the tribes of Reuben and Gad and the half-tribe of Manasseh, after serving in the wars of Joshua in Canaan, returned to the territory which Moses had allotted to them on the other side Jordan (v. 4), they built an altar, and thereby offended all the other tribes, the latter considering it to be an encroachment on the exclusive privilege of sacrifice which was attached to the altar of the Tabernacle. The offended tribes, however, were satisfied by a solemn assurance given to them, that the newly-built altar was intended as one of testimony only, and was not to be then used as an altar for sacrifice. See particularly v. 28, 29.

as to the rulers of the congregation, and v. 27-35, as to the common people; and in cases where the whole people had sinned, the elders of the congregation were to bring the victims, and would remain during the sacrifice. (v. 13-21.)

Such were the provisions of the law with regard to offerings that were voluntary or imposed as penalties; but, as to all the *appointed* sacrifices, attendance on those was the duty of the priests alone, no precept in the law of Moses enjoining the attendance of the people.*

Decisively as this appears to prove that attendance upon sacrifice could have been no duty of the Sabbath-day, it may nevertheless be expedient to corroborate this proof, by substantiating the remark previously made, that such attendance by the Israelite people on their Sabbath-days must have been impracticable. Whoever should entertain the idea that it was practicable, can never have duly reflected upon the probable number of the Israelites when they quitted Egypt, and upon the vast extent of the encampment which should include their entire population. Conjectures on this subject, sufficiently near to accuracy for our present object, may, however, be

* The duty peculiar to the Sabbath-day, so far as regarded sacrifice, was that of offering a double sacrifice upon it (see *ante*, p. 181). So completely was this no affair of the people, that if we could suppose the case of the priests neglecting, on some Sabbath-day, to perform the appointed sacrificial duty, the people nevertheless would have kept that day holy, if they did no work therein.

formed from data which Scripture itself affords. We find it stated, that of the males there were, from twenty years old and upward, 603,550 that were able to go forth to war (Numb. i. 45, 46), and that the number of males of all ages above a month in the non-fighting tribe of Levi was 22,300 (Numb. iii.) Hence estimates have been made of the total number of the Israelites, including women and children, and the mixed multitude that left Egypt with them (Exod. xii. 41, 38). In D'Oyly and Mant's notes to their edition of the Bible, it appears by extracts there given from the writings of the authors hereinafter mentioned, that Calmet* estimated the total at between two and three millions (note on Exod. xvi. 13), Stackhouse at about three millions (note on v. 35), and Bishop Patrick at, perhaps, in the whole "thirty hundred thousand" (three millions). See note on Numb. xi. 21. In addition to these, I have elsewhere met with an estimate which carries up the number as high as 3,263,000. This last may well be thought extravagant, and be rejected as such;† but if the data on which all these calculations are made can be trusted, we may safely conjecture that the total could not have been less, or could have been but little less, than *two millions and a half*.

* Calmet, a learned Benedictine and much-esteemed theological writer, was born in 1672, and died in 1757.

† See, in Dr. Adam Clarke's edition of the Bible, his note on Exod. xii. 37. The errors, in his calculation, are marvellous, and are so obvious as to be, on that account, also truly surprising.

Next comes the still more embarrassing question, What would be the extent of an encampment which should comprise within its limits such an immense assemblage of human beings and of "flocks and herds, even very much cattle," which they brought with them out of Egypt? Exod. xii. 33, 38.

What would be its extent in the mountainous region of Sinai would seem to baffle all calculation.* Such, however, it must have been as to justify the opinion, that it was impossible for the adults, who were stationed at the extremities of the camp, to attend upon the religious worship performed at the Tabernacle in its centre.† Dr. Robinson, indeed, tells us in his book of travels (referred to in a note), that in the region of Sinai, and in front of a moun-

* The space between the two great gulfs of the Red Sea, that of Suez on the west, and that of Akabah on the east, is by travellers called the peninsula. Far within this peninsula lies the district of Sinai. A modern traveller, Dr. Robinson, a minister of the gospel in America, ascended Mount Catherine, the highest peak in this district. "Our chief motive," he says, "was the hope of obtaining a more distinct and extensive view of the region of Sinai, and of the peninsula. Nor were our hopes disappointed . . . almost the whole course of the gulf of Suez was visible with the African mountains beyond Towards the Eastern quarter, between us and the whole length of the Gulf of Akabah, the eye wandered over a sea of mountains, black, abrupt, naked, weather-worn peaks, a fitting spot where the very genius of desolation might erect his horrid throne." ("Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa, in the year 1838," published in London in 1841.)

† Had the attendance been practicable, there was not wanting the opportunity for it, as an interval of one month and

tain which the Christians call Horeb, but which the Bedouins, he says, do not appear to know by that name, he has discovered an open spot, that from admeasurement made of it by himself, he is convinced is large enough to have contained the whole Israelite people, where "the Lord descended in fire and proclaimed the law;" and he has, therefore, no doubt upon this being the scene of that awful event. His opinion, it is obvious, has reference to a space requisite for the people when assembling in close contact with each other, rather than to a space large enough for their encampment. He, himself, admits that "the encampment before the Mount might not, improbably, include only the head-quarters of Moses and the Elders and of a portion of the people, while the remainder with their flocks were scattered among the adjacent valleys." Yet, the plain thus discovered by Robinson, and so important in his eyes, "no traveller," he informs us, "has described, or even mentioned, except in a slight and general manner." This is, certainly, somewhat extraordinary, if he is accurate in his description of it; and the more so, as a very intelligent and observant traveller, who has since visited Sinai, with Robinson's book in his hand, assigns a totally different locality as the probable site of the Israelite encampment before the Mount.*

twenty days occurred between the time of setting up the Tabernacle at Sinai and that of breaking up the encampment there. Exod. xl. 17; Numb. x. 11.

* "Forty Days in the Desert, in the track of the Israelites," by the author of "Walks about Jerusalem."

There is, however, with reference to the point at present in discussion, no necessity to decide between these conflicting opinions as to the place and extent of this encampment. For even when the Israelites had quitted Sinai, and were afterwards for nearly forty years wandering over, and at intervals encamping in, the wide-spreading plains of the Desert, attendance upon the sacrifices of the Tabernacle must have been impracticable to such of them as were located at the extreme limits of the camp. The reader cannot desire proof of a truism so obvious and undeniable as this certainly is, if the data on which it is founded be admitted,—those data stating the number of men fit for war at about 600,000 (Exod. xii. 37),* or, as the result of the specific enumeration of the warrior tribes in the Book of Numbers (i. 45, 46), at 603,550. There are, I believe, no grounds for suspecting any error in the extant copies of the texts here referred to as regards these totals, agreeing as they do with those in the Septuagint version; yet it may be a question whether there is not some exaggeration in the statements given of them. In the historical books of the Old Testament we undoubtedly do occasionally meet with striking and indisputable instances of excess in numbers, as, for example, where it

* “About six hundred thousand on foot, *that were men*,” that is, says Bishop Patrick,—fit for war, twenty years old and upwards (D'Oyly and Mant's Notes on the Bible); in the specific enumeration of the 603,550 in the Book of Numbers, they are all described as being twenty years old and upwards, and able to go forth to war.

is related of Beth-shemesh, a small village in Judah,* that the Lord “smote the men of Beth-shemesh, because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men.” (1 Sam. vi. 19.) The most orthodox believers in biblical accuracy are compelled to allow this to be an enormous error; and, accordingly, the critics in such matters have set themselves to work in order to rectify it, but, as appears from D'Oyly and Mant's Notes on the passage in question, the critics aforesaid are not agreed with each other how this should be done. Again, in the first Book of Kings (ch. xx.) it is related that Ben-hadad, king of Syria, went up to Aphek to fight against Israel, and that the army of the Israelites was “like two little flocks of kids, but the Syrians filled the country.” (v. 26, 27.) “Nevertheless, so it was that . . . the battle was joined, and the children of Israel slew of the Syrians an hundred thousand footmen in one day.” (v. 29.) As the narrative implies that in accomplishing this extraordinary feat the Israelites had supernatural assistance, we are not at liberty to raise a doubt upon numbers in this instance; but when it goes on to relate that “the rest (*of the Syrians*) fled to Aphek into the city, and there a wall fell upon twenty and seven thousand of the men that were left,” we cannot but believe this number to be erroneous, for, however miraculous the opportune fall-

* *A small village*,—so described by Bishop Patrick, in D'Oyly and Mant's Notes.

ing of the wall might be, the wall itself was of human construction, and the number of men it might overwhelm in its fall must be estimated in like manner as we should estimate the possible number of those who might perish by any ordinary accident of the kind. On this principle it is absolutely incredible that any wall in Aphek was of sufficient length and height to crush in its fall twenty-seven thousand men, even if, as soldiers, they took close order when they lay down under it; and, therefore, there is also in this case of numbers a manifest and very great exaggeration.

These instances, it is true, are taken from historical books which relate to a period long subsequent to the time of Moses, but there are not wanting grounds for conjecture, that in the Pentateuch itself some instances occur of exaggeration in numbers, and, in particular, that the number at which the effective force of the Israelites is there stated (603,550) is exaggerated. For there are passages in Exodus and other books of the Pentateuch which speak of the entire camp of the Israelites in terms implying inferentially that it was not one of very large dimensions, which, however, it must have been if it contained a population of two millions,—the lowest estimate that can be made of the Israelite people if the number of their effective men was, as stated, upwards of six hundred thousand. See Exod. xxix. 14; Levit. vi. 10, 11; viii. 17; ix. 11; xiii. 46; Numb. x. 2, 3; xix. 2–7; Deut. xxiii. 12, 13, 14; and compare v. 16 of Exod. xvi. with

v. 13–17 of the same chapter. That in all these instances the camp spoken of means the entire camp cannot admit of any reasonable doubt;—to doubt it in the instance from Levit. xiii. 46, where a direction is given to let go the scape-goat into the wilderness, is impossible.

On the other hand, the statement of the number of effective men at 603,550 is positive, and is the exact aggregate of the specific numbers in the enumeration of the warrior tribes given in the book of Numbers; it also agrees with the number stated in Exod. xxxviii. 26, and it fairly tallies with the round number given in Exod. xii. 37,—about 600,000; nor is it in itself incredible that the children of Israel, including the non-warrior tribe of Levi, should at the end of the long period of 430 years have increased to upwards of two millions in number. But here lies the difficulty in coming to such a conclusion. We cannot interpret literally Exod. xii. 40, “Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years.” This period biblical critics agree in opinion commenced from the time when Abraham with his family went into Egypt, in consequence of a famine in Canaan. The chronological index to the quarto edition of our English Bible says: “B.C. 1921, Abram . . . in the 75th year of his age, is commanded by God to enter upon the land of Canaan, Gen. xii. 1, 2, 3. . . . In the year following, a famine in the land of Canaan forceth Abram with his family to go into Egypt, v. 10. From this first coming into Egypt, to the departure of the

children of Israel out of it, are reckoned 430 years. Exod. xii. 40; Gal. iii. 17."

Dr. Geddes, in his "Critical Remarks," on Exod. xii. 37, has the following: "The present Hebrew text says, that the sojournment which the children of Israel had made in the land of Egypt was 430 years; but the Samaritan text and version, and the Septuagint translation have, 'the sojournment which the children of Israel *and their forefathers* had made in the land of Canaan and in the land of Egypt was 430 years,' and he accordingly so translates the text (Exod. xii. 40) in his version of the Pentateuch. We have next to consider how many of the 430 years elapsed between the first coming of Abraham into Egypt and the coming of Jacob (also called Israel, Gen. xxxii. 28,) into that country, and how many elapsed from that time to the departure of his posterity, the Israelites, out of it. Here we have Scripture dates to guide us, and they show that each of these periods was 215 years. For it appears by those dates, that from the time of Abraham's coming into Canaan to the birth of his son Isaac was 25 years, Abraham being 75 years old when he came into Canaan, Gen. xii. 4, and 100 years old when Isaac was born, Gen. xxi. 5; and it further appears that Isaac was 60 years old when his son Jacob was born, Gen. xxv. 26; and Jacob 130 when he went down into Egypt, Gen. xlvii. 9; these several numbers (25, 60, and 130,) making up 215 years, and consequently the number of years remaining of the 430 was also 215. This division of the period was recognised by Josephus,

whom Dr. Geddes quotes as saying, "The Israelites left Egypt in the month Xanthicus, on the 15th day of the moon, in the 430th year after the coming of our father Abraham into Chanaan, and in the 215th year after the migration of Jacob into Egypt." The period of 215 years may therefore be taken as the datum on which to calculate the probable number of Jacob's descendants who departed out of Egypt under the command of Moses. Had we been left uninformed of the extraordinary fact, that the first 215 of the 430 years comprised only three generations, and had we thus been at liberty to calculate the number of the Israelites at the end of the whole period without reference to the time when Jacob is historically stated to have gone into Egypt, there would, according to the ordinary progress of descents in after-times, have been no just reason to doubt the statement, that the Israelites when they left Egypt numbered upwards of 600,000 effective men, and that, consequently, the whole population might amount to two millions, but that it should reach that amount in the space of 215 years would seem to be scarcely possible. The number of Jacob's family when he went to settle in Egypt, including himself, his son Joseph, and Joseph's two sons, amounted only to 70 :* this, however, is exclusive of females, who may be supposed to have been equal in number, making a total of 140. To

* The number is thus made up: Jacob's sons and grandsons descended from Leah, 32; from Zilpah, 16; from Rachel, 14; from Billah, 7,—in all 69, and with himself, amounting to 70.

this some addition must be allowed on account of the servants that probably accompanied them, not only household servants, but shepherds to assist in looking after the flocks and herds which they took with them into Egypt. (Gen. xlv. 32 ; xlvii. 1.) These, though not children of Israel, would be the parent stock of a portion of that immense multitude, which was designated as the congregation of the children of Israel in after times. The aggregate number of persons, however, who accompanied Jacob into Egypt, would, with all these additions, remain so insignificant as to render it improbable that the number of the Israelite people should at the end of 215 years amount to two millions.*

But although it would thus appear that the entire congregation of the children of Israel in the time of

* Upon this question, the numbering of the people, that is to say, of the military portion of them, 474 years afterwards by the order of David, might have yielded some aid, if it had been precisely of the same description as that which was made of the effective men among the Israelites in the time of Moses ; but it was not so, the last-mentioned was of all the men who were of an age and vigour of body to be “able to go forth to war,” and not of those only, if any there were, who had been trained to that service ; whilst the numbering in David’s time was of men “who draw the sword” (2 Sam. xxiv. and 1 Chron. xxi.), men regularly disciplined and completely armed, and most of whom, it is probable, had actually served in David’s wars.

Again, the armies of David, enormously large as they were, consisting of 1,300,000 men (Samuel, ver. 9), or 1,570,000 (as stated in Chronicles, ver. 5), did not, it may be presumed, comprise all who were able to go forth to war, as was the case in the census taken of the Israelite people in the wilderness of Sinai.

Moses might not be so great as the statements in the Pentateuch relative to numbers would indicate, it is nevertheless beyond all doubt, that the Israelites then were, and had long been, a very numerous people; they had become formidable to Pharaoh on that account before the commencement of their bondage in Egypt, Exod. i. 8-10; and they were of a race prophetically prolific.* In any view of the question, therefore, their number cannot be so far reduced as to render it credible that the adult portion of the Israelite community could have attended the sacrifices of the Tabernacle on the Sabbath day; but, had even this been possible, the fact would avail nothing in any attempt to prove that attendance upon sacrifice was a Sabbath-day duty. If a duty of that day in the wilderness and in the time of Moses, it must have

* "*Prophetically prolific*:" the following are the prophecies here referred to: "And the Lord said unto Abram . . . I will make thy seed as the dust of the earth, so that if a man can number the dust of the earth, then shall thy seed also be numbered." Gen. xiii. 14, 16. "Look now toward heaven and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." Gen. xv. 5. "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore." Gen. xxii. 17.

The recording of these prophecies by Moses is a clear proof that in his time the Israelites had become an exceedingly populous nation; and would be so, even on the supposition it were not true that God, as is here stated, foretold to Abraham the extraordinary fecundity of his race; for no historian would record, and profess to believe, the traditional prophecy of a progressive event relating to his own country, unless it had up to his time been manifestly fulfilled. .

been so for ever after ; yet this it could not be, as the observance of such a duty from the time that the Israelites possessed themselves of the land of Canaan became impossible to any but the comparatively few, who dwelt in, or within a moderate distance of, the city where the Tabernacle was set up. Eleven out of the twelve tribes, and a great part of the remaining tribe, scattered as they were over the length and breadth of the land of Canaan, would thus of necessity and for ever be excluded from attendance upon sacrifice on the Sabbath day. The truth of this remark is too evident to require proof, yet it may perhaps be made more impressive by glancing at some of the facts connected with the history of the invasion of that country.

The Israelites, as the Scripture narrative informs us, after wandering for forty years in the wilderness, emerged from it in battle array under the command of Joshua, to take possession of the promised land ; and, with this object in view, to exterminate or expel, or render tributary, all its inhabitants,—an enterprise which it took them and their descendants some hundreds of years to accomplish.* They were not individually the same with those who came with Moses out of Egypt ; for of the 603,550 numbered at Sinai, as being twenty years old and upward, and able to go

* The conquest of Canaan was not finally effected till the reign of David, for till then the Jebusites, who were the original inhabitants of Jerusalem, held out in Zion, the fortress of that city ; but it was at length captured by David in the year B.C. 1048. (2 Sam. v. 7.)

forth to war, all had died in the wilderness, two only excepted,—Caleb and Joshua (Numb. xxvi. 64, 65). In the meantime a new generation had sprung up, and a muster being made of the warrior tribes in the plains of Moab the year before their entrance into Canaan, it appeared that the number of males, who were then twenty years old and upward, and able to go forth to war, was 601,730 (Numb. xxvi. 1, 2, 51). If it be probable that the former number (603,550) is exaggerated, so must this be, especially when it is considered that none of the 601,730, Caleb and Joshua excepted, could be forty years old. We are not, however, to suppose that all the effective men, at whatever low number they may be estimated, were actually at any one time embodied and equipped for military service. For, as before remarked, they are described merely as men that were able to go forth to war, which may well mean nothing more than conscripts, ready to be called out in succession, and trained for actual service as occasion might require. Still it may be said, that an army destined for the conquest of Canaan could scarcely be other than a very large army. In any ordinary case of the kind, this might and must be said; but in the present we are to recollect that the adventurers expected they should, and that the narrative tells us they did, receive supernatural aid; and, consequently, reasoning upon their probable numbers is thereby to some extent precluded. It appears, however, that they received this aid only occasionally, for they were sometimes, even in cases of great difficulty, left to their

own resources. An instance is to be found in Judges, i. 19, and indeed it is one that, considering the remark by which it is preceded, is not a little surprising: “*And the Lord was with Judah*; and he drave out the inhabitants of the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron.” But whatever may have been the numbers of the invading army, so great were its successes in the outset, that within seven years from their entrance into Canaan the Israelites had established themselves in the interior of the country, and the Tabernacle was set up in Shiloh (Joshua, xviii. 1); a city of which, notwithstanding the numerous reverses and disasters which befell them in their wars with the Canaanites, they appear to have ever retained uninterrupted possession. A short time previous to the setting up of the Tabernacle in Shiloh, and whilst there yet remained “very much land to be possessed,” Joshua, as we are informed, was commanded to divide the whole land amongst such of the tribes as had not already had an inheritance allotted to them by Moses on the other side of Jordan (Josh. xiii. 1, 7). A prospective division was accordingly made of it, and in the result the northern districts were allotted to the tribes of Asher, Naphtali, and Dan. (ch. xix.) Now, the land of Canaan was upwards of two hundred miles in length from north to south;* and the city of Shiloh was considerably more

* *Canaan*. “Its length from the city of Dan, since called Cesarea Philippi, which stands at the foot of these mountains

than one hundred miles distant from the northern frontier. It follows, therefore, that the tribes of Asher, Naphtali, and Dan, whose allotted territories extended to that frontier, could not during the period (probably more than 300 years) that the Tabernacle remained in Shiloh,* attend the sacrifices that were offered there on the Sabbath-day. The same remark will apply to the *appointed* place of sacrifice in all the

(the mountains of Libanus) to Beer-sheba, is about seventy leagues, or two hundred and ten miles."—D'Oyly and Mant's Note on Genesis, xii. 5.

* The Tabernacle was pitched in Shiloh by Joshua in the year B.C. 1444 (Josh xviii. 1); and we read in 1 Sam. i. 3, that Elkanah, who was the father of Samuel, "went up out of his city yearly to worship, and to sacrifice unto the Lord of Hosts in Shiloh;" and, in particular, that he did so at one time about the year B.C. 1171. Thus we have actual information that the Tabernacle was resorted to for a period of 273 years at the least. It appears to have been subsequently removed to Gibeon, a city to the south-west of Shiloh, not quite half-way between Shiloh and Jerusalem, and there it was remaining in the days of David and Solomon. For when David brought the ark of God into Jerusalem, and placed it in a tent, or tabernacle, there, and offered sacrifice before it, and appointed Levites and musicians to its service, we find that he at the same time appointed Zadoc and other priests to offer sacrifices continually before the Tabernacle of the Lord in the high place that was at Gibeon (1 Chron. xvi. 1, 4, 5, 39, 40); it thus appearing that it was accounted lawful to sacrifice before each of them. We read also that Solomon, previously to the building of his temple in Jerusalem, went to sacrifice at the Tabernacle in Gideon. See 2 Chron. i. 3, where it is also stated that this tabernacle was the very same that Moses had made in the wilderness. The like statement relating to it occurs in 1 Chron. xxi. 29.

subsequent epochs of the Jewish history ;—to the Tabernacle set up by David in Jerusalem to receive the ark of the Lord,—to the Temple built there by Solomon, with the divine sanction, in lieu of the Tabernacle set up by David ; and to the other temples which successively replaced that of Solomon, the last of which was destroyed by Titus in the 71st year of the Christian era. Never at any time was it possible for the tribes who dwelt on or near the north border of Canaan, to attend upon the celebration of sacrifice on the Sabbath days. Yet no one doubts but that whenever, during all this period, the Jewish people did observe the Sabbath,* they kept holy the Sabbath day in the manner intended by the Fourth Commandment, as it was understood by Moses himself, and was by him directed to be kept.

Need I say more to convince the reader that to refrain from work was the only requisite to the due

* “ *Whenever . . . the Jewish people did observe the Sabbath.*”

It is necessary thus to qualify the general remark ; for after the defection of the ten tribes upon the death of Solomon, and the consequent division of the Jewish nation into the separate kingdoms of Israel and Judah, the Mosaic ordinances at various times fell into disuse, and were often replaced by the grossest idolatry. In the former case it is but little probable, and in the latter it is not credible, that the Sabbath ordinance should have continued to be observed. The disregard of the Mosaic institutions by the subjects of the kings of Israel, was to some extent the inevitable result of their separation from the two other tribes, as they were thereby cut off from all communication with Jerusalem and its temple, where alone the rites of sacrifice could be duly celebrated in accordance with the Mosaic law. (1 Kings, xii. 26, 27.)

and full observance of the Sabbath? *Prayer*, it is certain, was not a religious *duty* in the time of Moses, and *sacrifice*—when it came to be enjoined as a *duty*—was the duty of the priests alone; and the performance of it being restricted to one place, attendance upon sacrifice was impracticable to the nation at large, and consequently could not have been a Sabbath-day duty. The whole of that duty, whatever it might be, must have been such as it was possible for all to fulfil, since all were commanded to observe the Sabbath day.

SECTION IV.

SEEING, then, that neither prayer nor attendance upon sacrifice was required for the due observance of the Sabbath, what mode of observing it could there be besides that which is prescribed by the Commandment itself,—abstinence from all manner of work on the Sabbath day?

Scripture-reading could be no duty of the Sabbath instituted in the wilderness. This proposition, to me, appears in every point of view so obviously undeniable, that I hesitate in entering upon a discussion respecting it. Sabbatarians, however, seem to argue as though Scripture-reading had been a duty of the wilderness-Sabbath, and expressly contend that in the times immediately succeeding the

death of Moses the Mosaic writings must have been read when the people assembled for public worship on the Sabbath day. Thus, Dr. Jennings,* after quoting St. James as speaking of Moses having been read in the synagogue “of old time,” says: “And, indeed, it can hardly be imagined that the bulk of a nation, which was the only visible Church of God in the world, should in their purest times—in the days of Joshua, Samuel, and David—seldom or never pay him any public worship; and this must have been the case if they had no other place for it besides the Tabernacle: and on this supposition, likewise, the Sabbath could not be kept according to the law, which required a holy convocation on or for that day, in or among all their dwellings, or throughout the whole land. (Levit. xxiii. 3.)”†

This last remark, as well as that which precedes it, has reference only to times after the death of Moses, but so far as regards Sabbath duties it is equally applicable to his time. Much of the Levitical law was, no doubt, prospective, and could not come into operation until after the settlement of the Israelites in Canaan; such part of it, however, as related to the Sabbath was of immediate obligation. If, therefore, the law required an holy convocation—that is, as Dr. Jennings expounds the phrase, an assembly for public worship, to be held on the Sabbath days in all their dwellings, in the pure times of

* “Jewish Antiquities,” ii. 48.

† The words “*or among*,” and the words “*throughout the whole land*,” form no part of the text referred to.

Joshua, Samuel, and David — it required such assemblings in the time of Moses, during the sojourn of the Israelites in the wilderness; yet not a trace appears of any such having been then held,* and the very supposition of Moses having been read in all their dwellings throughout the Israelite camp on their Sabbath days would be, to the last degree, extrava-

* It may, perhaps, have been expected that I should here seek to avail myself of the aid which is apparently afforded to my argument by the injunction given to the people of Israel on the first institution of the Sabbath: "Abide ye every man in his place. Let no man go out of his place on the seventh day" (Exod. xvi. 29); an injunction which, if construed literally, and considered as a general law for the due observance of the Sabbath ordinance, would be conclusive proof that no assemblies for religious worship were held on the Sabbath day in the time of Moses. That the Jews in after-times acknowledged this injunction as a law of perpetual obligation is well known; their custom of not travelling on the Sabbath day to a greater distance than what they called a Sabbath day's journey being founded upon it. Nevertheless, it seems to me that I ought not to lay any stress upon this injunction, however favourable the inference from it would be to my argument, because in whatever sense it might be regarded in times long after the death of Moses, I cannot but think, looking to the whole narrative, the injunction was not designed as a perpetual law of the Sabbath, and was simply a prohibition to the Israelites in the wilderness from going out to gather manna "on the seventh day." I may remark, however, in conclusion, that the unqualified command to them to abide in their several places on that day, no exception being made of assembling for public worship, is positive proof that Moses did not then require the people to hold assemblies for that purpose on the Sabbath day, and affords a strong presumption that he never did require this of them at any time thereafter.

gant and absurd.* But, although the Sabbatarians do not actually put forward this supposition, they treat the whole subject, as we see by the quotation from Dr. Jennings, in a manner which renders it expedient, if not requisite, to bestow some consideration upon the question, whether when Moses, by divine command, instituted the Sabbath in the wilderness, there was any Scripture, that is to say, any Mosaic writing, in existence. If there was, it clearly could be only the Book of Genesis. Now, with regard to the most important part of that book, the account therein given of what the Creator thought, said, and did at the Creation, it is to be observed, that as Moses could have derived his knowledge of it only from some divine communication vouchsafed to him, it is not possible he could have written it before he received his call; and this, it is certain, he did not receive till “the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush . . . and God called unto him out of the midst of the bush.” (Exod. iii. 2, 4.) From this time to that of his receiving the command to institute the wilderness-Sabbath, not the slightest indication is there to be found in Scripture of his having been occupied with any other object than his mission to Pharaoh, and his superintendence of the Israelite host in their departure from Egypt,

* The lowest estimate which has been made of the number of the Israelites in the wilderness is 2,000,000. Allowing, therefore, ten persons to each family, there would be 200,000 dwellings, in which Moses was to be read, and 200,000 copies of the Mosaic writing to be distributed for that purpose!

and their journey to the wilderness. But if the first part of the Book of Genesis was not written till after the call of Moses, it may surely be assumed that the rest of it was not. It is, indeed, incredible, without evidence of the fact, and there is none that the last part of the book should have been written before the first. Hence it would follow that when the Ten Commandments were proclaimed from Mount Sinai there was no Scripture to read, and, consequently, Scripture-reading could then form no part of the Sabbath-day duty. Did it become a duty when at length there was Scripture to read? What are the facts that bear upon this question?

As to that part of the Mosaic writings which is called the Law, Moses had not finished writing *the Book of the Law* till just before his death. (Deut. xxxi. 24, 26.) If it be remarked that this is not the book of the law which he first wrote, the reply is, that Deuteronomy is the only book which he has called *the Book of the Law*,—that it was the book of Deuteronomy which he directed to be preserved and to be placed in the side of the ark for that purpose (Deut. xxxi. 26),—that he gave no direction for preserving any other book,—that it was this book, which, 800 years after his death, was found by Hilkiab the high-priest in the reign of Josiah, king of Judah (2 Chron. xxxiv. 14, 15),—and that the manner of relating the discovery of it implies, that the existence of any other book of the law, or of any other copy of this book, was then unknown to the people. There can be no doubt but that the book of Deuteronomy was the

book of the Law which was so found, for in v. 24 of the same chapter, we read, "Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even *all the curses* that are written in the book which they have read before the king of Judah." Now the *curses* occur nowhere in the Pentateuch except in the book of Deuteronomy. Finally, that this is the book of the Law which Joshua is said to have read to the people after his first successes in Canaan is clear, from the notice taken by the narrator of his reading to them the blessings and cursings of the Law;* for the blessings as well as the cursings occur only in the book of Deuteronomy. (Chapters xxviii. and xxvii.)

It might, indeed, have been expected that this book would never have been lost, for one of the injunctions contained in it is, that it should be read to the people at the end of every seven years (xxxi. 10, 11); but there is no trace of a custom of reading the law in compliance with this injunction; and if such a custom ever prevailed, it had certainly fallen into disuse 288 years before the time of king Josiah. (B.C. 624.) For it is related of his pious predecessor, king Jehoshaphat, that he sent (in the year B.C. 912) to some of his princes "to teach in the cities of Judah, and with them he sent Levites and priests, and they taught in Judah, *and had the book of the Law of the Lord with them*, and went about

* "And he read all the words of the Law, *the blessings and cursings* according to all that is written *in the book of the Law*." Josh. viii. 34.

throughout all the cities of Judah and taught the people." (2 Chron. xvii. 7-9.) It is, however, neither said nor intimated that he did this in compliance with any custom of reading the law to the people at stated periods. It seems to have been a purely voluntary act on his part. We may safely therefore infer that such a custom did not then exist. On the other hand, from the passage above quoted, it is evident that the book of the Law was not lost till after the reign of Jehoshaphat. It has been conjectured that it was taken out of the ark and secreted by the care of some godly priest in the time of one of the idolatrous kings of Judah, perhaps of Manasseh, whose long reign, with the exception of a short interval, immediately preceded the reign of Josiah. But whatever became of this book of Deuteronomy after the death of Moses, it is clear from passages in the book itself, which have been here referred to, that he did not finish the writing of it till just before that event. Consequently, so far as the question depends upon the book of Deuteronomy, there could have been no Scripture-reading either as a duty or an occupation on the Sabbath days which the Israelites passed in the wilderness.

I am aware that a modern writer of great eminence has, in a work distinguished by its profound critical research into the history and sacred writings of the Jewish nation, avowed it to be his opinion, that the book of Deuteronomy was not written by Moses,*

* "If we could persuade ourselves that Moses wrote the

nor found, as a lost scripture, in the reign of king Josiah.* With those who assent to this opinion, my remarks on that *book of the law* will have been superfluous; but my controversy is with Sabbatarians, and they for the most part reject at once all unorthodox criticisms on the Bible, and not one of them would admit that Moses did not write the book of Deuteronomy. It is, however, quite clear, that whoever was its author, the book was not written in time to supply Scripture-reading in the wilderness.

It will, no doubt, as I have already intimated, be contended that there had been books relating to the Law written by Moses long before the book of Deuteronomy, and that therefore there was Scripture of which the Israelites might have availed themselves for their edification in the leisure of their wilderness-Sabbaths. Reference will be made to that vast compilation of statutes and judgments, which, intermixed with much historical narrative Moses has recorded in the books of Exodus, Leviticus, and Numbers, and of which the book of Deuteronomy is said to be a repetition, as the name given to it implies.† It may also

book of Deuteronomy." (*History of the Hebrew Monarchy from the Administration of Samuel to the Babylonish Captivity.* P. 87. London, 1847.)

* "No nation, while unconquered, ever yet lost the sacred books of its religion and forgot their existence: to pretend a discovery is to confess an invention." (*Hebrew Monarchy*, see p. 331, where this remark occurs, and the three preceding pages.)

† Dr. Gray says of Deuteronomy, that that title was given to it by the Seventy, it signifying (from *δεύτερος* and *νομός*) a repe-

be remarked, that although Moses did not call this code of statutes and judgments the *Book of the Law*, he has given to a portion of them the name of the book of the Covenant. (Exod. xxiv. 7.) This definite portion of the Law begins with the 21st chapter of Exodus: "Now these are the judgments which thou shalt set before them," (the children of Israel), and it ends with the 23d chapter. In the next chapter it is said: "And Moses came and told the people all the words of the Lord and all the judgments (xxiv. 3) and Moses wrote all the words of the Lord (v. 4) and he took the book of the Covenant," (the words which he had written, see v. 7 and 8,) "and read in the audience of the people."

It will then be further remarked that this book of the Covenant was written immediately after Moses had been spoken to from the Mount, and that he was thus spoken to immediately after the promulgation of the Ten Commandments, so that there was Scripture to read before Moses was called up into the Mount to tarry there forty days and forty nights, and, consequently, before he compiled that great mass of statutes and judgments in Exodus, Leviticus, and Numbers, which is generally called the Law.

Assuming all these remarks to be just, What is the inference to be collected from them in regard to the main question, whether Scripture reading was a duty of the Sabbath day in the time of Moses? In titution of the Law, and that it contains a compendious repetition of it enlarged with many explanatory and other additions. (*Key to the Old Testament*, p. 117.)

the first place, it seems very clear there was no Scripture to read when the wilderness-Sabbath was instituted, and that there was not any until Moses wrote the book of the Covenant after the promulgation of the Ten Commandments ; in this interval, therefore, Scripture-reading could not have been a duty, and the Sabbath days were kept holy without it. In the next place, the Israelite people were incompetent to the task of reading, and, although the duty of reading Scripture, if it was a duty, would, in effect, be fulfilled by listening to those among them who could read it, they had not the opportunity, if even they should have had the inclination, so to fulfil this duty. For such a purpose we must suppose provision to have been made for their assembling in their several localities on the Sabbath-days, a supposition devoid of all evidence to support it, and involving in it the absurd supposition, before noticed, that a prodigious number of copies of some Mosaic writing was made and distributed for that purpose. Besides which, it is to be remarked, that if there was any one piece of Scripture more than another which it is probable Moses would appoint to be read to the people, it would be that which he himself read to them—*the book of the Covenant*. Yet it nowhere appears that he directed it to be read, either on the Sabbath days or at any other stated periods. In connexion with this remark, what we find in Deuteronomy on the subject of Scripture-reading is extremely important ; for, as before observed, we are there told that *the book of the Law* was to be read to the people at the end of every seven years

(xxx. 10), a command which is clear inferential proof that it was not to be read to them in the interval,—therefore not on the Sabbath days. If, then, Moses be supposed to have given a direction for the reading of *the book of the Covenant* at stated periods, we may justly presume it would be in conformity with that which he has actually given in Deuteronomy respecting the book of the Law, and, consequently, that Sabbath days were not times appointed for the reading of it.

All these considerations combine to render it certain that Scripture-reading, by or to the Israelites, on their Sabbath days, could not have been a duty in the lifetime of Moses. Yet, that under his superintendence, and by his instruction, the Sabbath was, during their forty years' abode with him in the wilderness, observed by them in every particular essential to its complete observance, in obedience to the Fourth Commandment, is a Scripture fact which no Sabbatarian will be disposed to deny.

There is only one other alleged duty of the Sabbath day which still remains to be noticed,—that of holy meditation on the greatness and goodness of God. Could this be a duty requisite to the holy keeping of the Sabbath day in the time of Moses? Was it, in consequence, practised by the Israelites whilst under his guidance and command? These are questions which it is difficult to discuss with becoming gravity in reference to the Israelites at that period of their history; so absurd would be the notion that such a duty would, or could, be then complied with. If it were

then a duty, it was a duty common to every individual in their congregation, for all were bound to keep holy the Sabbath day according to the intent of the Commandment, whatever that intent might be ; yet but few of them, comparatively, could be capable of devoting themselves to holy meditation, and those who should thus devote themselves would do so, not in obedience to the commandment, but as a voluntary act of devotion. Such an exercise of the mental faculties by way of occupation on a day of leisure, whether as an effort of piety, or as a resource for diminishing the tedium of an idle day, far exceeded the capacity, and was little suited to the inclination, of that ignorant multitude whom Moses had just before redeemed from Egyptian bondage. When such a “perverse and crooked generation”* betook themselves to reflection, their thoughts would be on their lost luxury, the fleshpots of Egypt, rather than on the greatness of God as displayed in the wonderful works of creation, or on his goodness and lovingkindness as manifested to all his creatures. With such a people, we may assuredly believe, holy meditation could not have been made requisite to the due observance of the Sabbath day.

True it is, that in the book of Deuteronomy we find a passage wherein the Israelites are exhorted to holy meditation,—meditation on the commandments, statutes, and judgments, which had been bestowed upon them. “Hear, O Israel, the Lord our God is

* Deut. xxxii. 5.

one Lord ! and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might ; and these words* which I command thee this day shall be in thine heart ; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Deut. vi. 4-7.

On reference to the first verse of the chapter, it will be seen that this exhortation has no bearing upon the question immediately before us, which relates solely to the manner of observing the Sabbath in the wilderness ; for it is an exhortation setting forth commandments, statutes, and judgments, that the people “ might do them in the land (of Canaan) whither” they were going “ to possess it.” The Book of Deuteronomy not having been written till just before the death of Moses, the exhortation was, in fact,

* “ *Words*”—meaning, in this place, *commandments*. And “ *these words which I command thee this day,*”—meaning all the commandments, statutes, and judgments that follow, many of which are repetitions of some that are to be found in preceding books of the Pentateuch. The twenty-four chapters which follow the exhortation above quoted, and which form the remaining portion of the book of Deuteronomy, are devoted to the enumeration of the commandments, statutes, and judgments referred to in that quotation, intermixed, however, with narratives of, and reproaches for, the past disobedience of the Israelites, and with promises of good to them, if they should thereafter be obedient, and threats of evil to them if they should not.—See ch. xxx. 15-19.

addressed to them when they were on the point of quitting the wilderness, and it consequently could not have been intended for their guidance while sojourning there. Even as applicable to them when settled in the Promised Land, the language in which it is expressed is of a nature that can scarcely admit of being literally construed. This becomes still more apparent from the two verses that follow those above quoted: "And thou shalt bind them (the words which I command thee this day) for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates" (v. 8, 9); the true meaning of which has been thus judiciously interpreted: "Thou shalt retain as constant a sense of them, as if they were always before thee, and literally bound on thy wrists, or written upon the door-posts of thine house."—See Isaiah, xlix. 16 (Annotated Bible of 1774.)

If it be said that the settlers in Canaan, and their descendants, were a people very different to those whom Moses had emancipated from Egyptian bondage, and cannot be supposed to have been incapable of indulging in those holy meditations which Moses, in his dying exhortation to his countrymen, enjoined as a duty, the answer is, that this might be true of the priests and scribes, and some of the devout in the highest classes, but could not be so of the generality, for they were still illiterate, and at all times ignorant of the Book of the Law, except when occasionally,

though rarely, teachers were sent amongst them to instruct them in it,—an instance of which, as hath been before noticed,* occurred in the reign of Jehoshaphat.

I would also desire the candid reader to mark well, that in the exhortation of Moses there is no direction, no intimation even, that the practice of holy meditation was to be especially a duty of the Sabbath day; yet, had Moses esteemed it as a duty essential to the perfect observance of that holy day in after times, although it could not be so in the wilderness, can it be doubted that he would have availed himself of this occasion to enforce it?

In truth, the purport of his exhortation being to advise the Israelites to have the commandments, statutes, and judgments of God, always in their hearts, and present to their thoughts at all hours of the day, yet not especially on any stated day, resembles in this respect, and harmonizes well with that of the Christian Scriptures, which teach us that in a religious sense the whole of our time, and not one-seventh, or any other definite portion of it, is due to God.†

There remains, then, for the Israelites, in the time of Moses, no assignable duty indispensable to the observance of the Sabbath, save that of strict obedience to the injunction in the Commandment, to do on the Sabbath-day no manner of work.

* See *ante*, p. 220.

† See *ante*, p. 175.

SECTION V.

BUT here it may be urged, that although the Jewish Scriptures do not contain evidence of any command to observe the seventh day by offices of religion, as well as by abstinence from work, they do afford evidence, which is amply confirmed by the Christian Scriptures, that after the death of Moses, if not in his lifetime, the Sabbath day was thus observed. When synagogues, it will be said, became established, public prayer was offered up in them on the Sabbath days, and the Scriptures were there read and expounded to the people. The fact is readily admitted, that such became the practice in regard to the religious observance of the Sabbath day; yet it does not follow that this mode of observing the day had become requisite to the due observance of it. Nor could it have become so unless there had been some Divine command for this addition to the duty of the Sabbath, and there had been none.*

* The only additions made by Divine authority to the duty of the Sabbath-day, subsequent to the promulgation of the Sabbath command from Mount Sinai, were two.

First, the order to make bread, called the *shew-bread*, and to set it upon the table before the mercy-seat of the ark, and to change it for fresh bread every Sabbath day. (Exod. xxv. 30, and Levit. xxiv. 5-8.) This new Sabbath duty, it is evident, concerned the priests only. The people, therefore, had personally no new Sabbath duty to perform, and kept the Sabbath day holy, as before, simply by abstaining from work on that day.

Nor do Sabbatarians contend that assemblies of the people for public worship on the Sabbath-day, similar to the synagogues spoken of in the Jewish and Christian Scriptures, were in use in the time of Moses. They, however, do insist that assemblies for public worship were then held, quoting, as we have seen, as their authority for this opinion the injunction in the 23d chapter of Leviticus, v. 3, for a holy convocation on the Sabbath-day.* That this opinion is

The second addition made to the duty of the Sabbath was by the command in Numbers (ch. xxviii.), for doubling the sacrifices of the Tabernacle on the Sabbath day. The performance of this duty also was the sole concern of the priests. The people, however, as in all cases of sacrifice, being at the charge of furnishing the victims and other offerings.

The direction in Exodus (ch. xxxv. 3), not to kindle a fire on the Sabbath day, seems to be an explanation of the Commandment in the Decalogue, rather than an addition to it.

Whether the passage in Isaiah (ch. lviii. 13, 14) contains, as some contend it does, new directions for the due observance of the Sabbath, is a question which cannot be discussed but at considerable length. I, therefore, reserve the discussion of it for a note at the end of the chapter. See Note B.

* See the extract from Dr. Jennings's "Jewish Antiquities," *ante*, p. 216. The first remark in it relates only to the days of Joshua, Samuel, and David, but the Doctor adds: "On this supposition likewise" (of there being no public worship of God by the Jewish people of those days), "the Sabbath could not be kept according to the law (Levit. xxiii. 3), which required a holy convocation on or for that day (the Sabbath day), in or among all their dwellings." Now this law, it is very certain, was as applicable to the time of Moses as to the days of Joshua, Samuel, and David, and, therefore, the inference from this last remark by Dr.

erroneous I have already demonstrated, and therefore it may be superfluous to go into the question of the origin of synagogues ; for if they cannot be traced up to the time of Moses, which they cannot be, it is clear the use of them can afford no ground for objecting to the opinion that the Sabbath day of the Fourth Commandment could be duly kept without any act of worship or other religious rite being performed upon it. Nevertheless, the anxiety manifested by Sabbatarians to prove the early origin of synagogues, and thence to insinuate the possibility of the use of them in the time of Moses, is such as to render some inquiry into their origin expedient at least, if not absolutely requisite.

That synagogues first came into use on the return of the Jews from their Babylonish captivity (B.C. 536), is the general opinion amongst the learned in Jewish history. Dean Prideaux, one of the most eminent of our English divines, supports the general opinion by an argument, which may be thus shortly stated :—Ezra having, after the return from the Babylonish captivity, finished his revisal of the law of God, wrote it out in the Chaldee character (the Chaldee having, as a consequence of their long captivity, become the vulgar language of the Jewish people), and on the occasion of celebrating the feast of Tabernacles at Jerusalem, he read the book of the law to the people, assembled in

Jennings must be, that in his opinion, “ assemblies for religious worship ” (for so he interprets holy convocations, “ Jewish Ant.” p. 159) were actually in use even in the days of Moses.

one of the large streets of the city ; for this purpose a scaffolding had been erected, and there he read it out in the Hebrew text, and as he did read it in that language, the Levites who were with him read it, period by period, in the Chaldee. This they did day by day, till they had gone through the whole law. For his statement of these facts, the Dean's authorities are the books of Ezra and Nehemiah. He then goes on to state, that from this time the people got the most learned of the Levites and Scribes that were best skilled in the law of God, to read it unto them in every city, which they at first did, no doubt, in the same manner as Ezra had done, that is, by gathering the people together in some wide street, or other open space of their city ; but the inconvenience of this being soon felt, especially in the winter and stormy seasons of the year, they erected houses, or tabernacles, wherein to meet for this purpose ; and this was the original of synagogues among them. "That they had no synagogues before the Babylonish captivity is plain (says the Dean), not only from the silence which is of them in all the Scriptures of the Old Testament, but also from several passages therein, which evidently prove that there could be none in those days." He then gives references to various passages, which show that there could be no copies of the law in the cities of Judæa before the return from the captivity ; and he thence infers (remarking that it is a common saying among the Jews), that where there was no book of the law there could be no synagogue.*

* "The Old and New Testament Connected : " by Humphrey

Probability, considering the facts above stated relative to the proceedings of Ezra on the return from the Babylonish captivity, so strongly favours the opinion that synagogues were then first introduced into Judæa,* that this opinion, there can be little doubt, would have met with universal assent, were it not for a few texts, which are supposed by some to afford sufficient grounds for believing that synagogues had a much earlier origin.

The 74th Psalm is quoted, as indicating that there were synagogues in Judæa at least as early as in the time of David, since, in the 8th verse, it is said, “they have burned up all the synagogues of God in the land.” But the calamities which are deplored in this Psalm did not happen to the Jewish people in, nor till long after, the time of David, and, therefore, it could not have been composed by him, or by any of his contemporaries. Nor, indeed, is it ever attributed to David himself. It is called a Psalm of Asaph; it was, however, “not composed by that famous Asaph who flourished in David’s time, but by some (one) of his posterity, who is called by their father’s name, as this

Prideaux, D.D., Dean of Norwich, 19th edition; London, 1825. Vol. i. p. 441–444.

* *Into Judæa*.—It is by some asserted, that when the Jews were in captivity, they were accustomed to have the law read to them on the Sabbath days in certain fixed places, so that, in effect, there were synagogues among them before their return to Judæa. Whether this be historically true or not, the fact, if it be so, affords no inference bearing upon the discussion which led me to the question at what period synagogues first came into use.

Psalm speaks of the destruction of the Temple, and of Jerusalem, and of God's people, by the Chaldeans."* And Dr. Wells, in D'Oyly and Mant's Notes on the Bible, says of this Psalm, that it "was occasioned by the desolation of Jerusalem and the Temple, and the rest of the country of Judæa, made by Nebuchadnezzar or the Babylonish forces." This date to the Psalm, it must be admitted, would, if the Psalm is rightly translated in our version, carry back the origin of the use of synagogues to a period anterior to the return from the Babylonish captivity, and yet not to a period so remote as to affect the present argument. But we are told by Dean Prideaux that "in the original the words are *col moadhē El*, that is, all the assemblies of God, by which," he says, "I must acknowledge must be understood the places where the people did assemble to worship God; but this doth not infer that those places were synagogues, and there are none of the ancient versions excepting that of Aquila, that so render this passage." (vol. i. 462.) They were, he says, those open enclosures which, in after times, were called *Proseuchæ*, "and into one of them our Saviour is said to have gone to pray, and to have continued therein a whole night (Luke vi. 12); † and in another of them, St. Paul taught the people of Philippi (Acts, xvi. 13, 16)."† The Dean further remarks, that "in synagogues the prayers were offered up in public

* This quotation is from a note in the Annotated Bible of 1774.

† So, the Dean says, the original is to be understood. See his notes (p. 462) on these two passages.

forms, in common for the whole congregation; but in the proseuchæ they prayed, as in the Temple, every one apart for himself; and so our Saviour prayed in the proseucha which he went into." (p. 463.)

When these proseuchæ had their origin, can only be conjectured. Certain it is that there is no trace of them so early as in the time of David, so that neither synagogues nor proseuchæ can avail the Sabbatarians in their attempt to render it credible that in the time of Moses the Israelites assembled on the Sabbath-day for the purpose of prayer.

Of the other texts, which have been supposed to prove the early origin of the practice of observing the Sabbath by public worship, the next in esteem is the 23d verse in the 4th chapter of the 2d book of Kings, wherein the husband of a Shunammite woman asks her: "Wherefore wilt thou go to him (Elisha) to-day? It is neither new moon nor Sabbath." Whatever inference may be drawn from this text, it can be little to the purpose of the present discussion, since it relates to the times of Elisha, B.C. 895, that is to say, more than one hundred years after the death of David, and more than five hundred years after that of Moses. The inference which is attempted to be drawn from the text is, that devout persons were accustomed to assemble themselves to Elisha on the Sabbath day to hear the word of God. Granting this were so, it would prove no national custom of synagogue worship, or anything resembling it. The devout who lived near the abode of a man of God, used to resort to him on the Sabbath days, and this

they did, it is probable from the narratives contained in the chapter before us, for the purpose of consulting him on their own affairs, as well as of receiving from him religious instruction. To this purport are the following remarks by Morer in his Dialogues on the Lord's day: the new moons and Sabbaths were "the ordinary days, saith Junius,* to consult God and hear his word. For in the kingdom of Israel, where religion was much corrupted, the more pious sort of people ran hither and thither to advise with the prophets, and no sooner heard they of such a person as Elisha was (Lyra,† *in loco*) but by flocks they immediately resorted to him, especially on days consecrated to religion; but we are now speaking (continues Morer) of the ordinary ministry, and the ordinary places of divine and public worship, as were the synagogues afterwards; and I conceive the passage about the Shunammite no proof of that point, and yet the whole Scripture before the captivity affords no better."‡

* *Junius* (Francis) was a Professor of Divinity at Leyden. He was born in 1545, and died in 1602. He wrote commentaries on the Scriptures, and published, jointly with Tremellius, a Latin version of the Bible.—*Watkins's Biography*.

† *Lyra* (Nicolas de), a Franciscan of the fourteenth century, was born of Jewish parents at Lyre, in Normandy. On embracing Christianity, he became an eminent teacher at Paris. He wrote commentaries on the Bible, which were printed at Rome in five volumes folio, and at Antwerp in six volumes. He died in 1340.—*Watkins*.

‡ The title of Morer's work is, "Κυριακή ἡμέρα. A discourse in six dialogues on the name, notice, and observation of the

The remaining text adduced to prove the early origin of synagogues, is Acts, xv. 21, where it is said that "Moses of old time hath in every city them that preach him being read in the synagogues every Sabbath-day." This very indefinite phrase "of old time," ἐκ γενεῶν ἀρχαίων, may very possibly refer to a period not more remote than that of the establishment of synagogues on the return from the Babylonish captivity. This event had occurred nearly six hundred years before the Apostle James spoke the words recorded in the text,* a space of time amply sufficient to satisfy, in this instance, the sense of the phrase in question,† more especially as Scripture history affords no evidence of Moses having been read in every city

Lord's day." "By Thomas Morer, Rector of the united parishes of St. Ann and Agnes, 1701." The author advocates a very religious observance of the Sunday, but is, nevertheless, decidedly of opinion that "the first-day Sabbath" is not a divine institution. His book is dedicated to the then Bishop of London (Dr. Crompton).

* The return from the Captivity	.	.	B.C.	536
Date of Acts, xv. 21	.	.	A.D.	52

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† Bishop White, in his "Treatise of the Sabbath-day," p. 147, has noticed an instance in the same chapter (Acts, xv. 7), in which the word ἀρχαίων is used in reference to an event of comparatively very recent occurrence. It is true, the substantive there is ἡμερῶν, and not γενεῶν. Nevertheless, this instance of its use sufficiently shows how vague and variable is the meaning to be attached to it. Morer, in his Dialogues on the Lord's day, remarks, that "though St. James speaks of *ancient times*, yet it must be understood only of some considerable time, *some time before*, very short of antiquity."

at any time previous to the captivity. Whatever evidence is to be found touching upon this point leads us to a conclusion the very reverse. We have a striking instance of this in the mission before mentioned of priests and Levites by Jehoshaphat (B.C. 912), to teach "throughout all the cities of Judah," and taking with them, for that purpose, "the book of the law of the Lord."*

The general opinion respecting the introduction of synagogues among the Jewish people thus appearing to be unshaken by the objections which Sabbatarian research has raised up against it, there cannot remain any reasonable doubt upon the fact, that no date can justly be assigned to their introduction earlier than that of the return from the captivity. Consequently the forms of synagogue worship have no bearing whatever upon the question what were those requisites, which constituted in the time and within the knowledge of Moses a due compliance with the decalogue command to keep holy the Sabbath day. Nor can the question be in any way affected by the circumstance that new forms of public worship were introduced by David, who, after he had become settled in his kingdom, added music and psalmody to the sacrificial worship of the Tabernacle. The hymns of praise and thanksgiving, which were composed by himself and others, and which were sung accompanied with music by his well-trained choir of singers and musicians, gave to the worship of the Tabernacle in

* See *ante*, p. 220.

his time, and the like performance in the reign of his successor gave to the worship of the Temple a devotional and spiritual character, which was wanting to the celebration of religious rites by the Jewish people before the reign of David. Nor can it well be questioned but that on the Sabbath days, more than any others, this soul-stirring adoration of Jehovah the God of Israel would attract the devout Israelite to the Tabernacle and the Temple in the reigns of David and his son Solomon, who kept up, at least for a time, the band of choristers which his father had left to him. The obvious answer to any Sabbatarian argument founded upon these facts would be, that it matters not to the present discussion what additions were made to the duties of the Sabbath-day after the death of Moses, unless they had the sanction of a divine command, and no such command can be shown for the innovations introduced by the Royal Psalmist.

How long these innovations remained a part of the Temple service is, I presume, not exactly known ; but it would seem that they had been discontinued long before the Christian era,—certain it is that the only religious rite then appertaining to the Temple service was, as it before had been, that of sacrifice. The Temple, it is true, was resorted to by the devout as a house of prayer ; for it had been such ever since the time of Solomon, who, when he built the first Temple, entreated of the Lord to hearken to all prayers that should be made in it : “ Hearken thou to the supplication of thy servant, and of thy people Israel, when

they shall pray toward this place," (the Bible margin has "*in this place*"), 1 Kings, viii. 30. And in Isaiah we read (lvi. 7): "Even them will I bring to my holy mountain, and make them joyful in my house of prayer." But prayer never at any time made a part of the public service of the Temple; every one prayed there *apart for himself*,* and this is consonant with what we read in the parable of the Pharisee and the Publican (Luke, xviii. 10), and also with passages in the Acts, where mention is made of the house of prayer. Prayer was wont to be offered there chiefly during the performance of the sacrifice: "The morning and evening sacrifice," says Dean Prideaux, "being the solemnest time of prayer among the Jews, and the Temple the solemnest place for it." (Vol. iii. 104, in a note.) Prayer, however, was still, even at that late period of Jewish history, a voluntary act, it never having been enjoined as a duty under the Mosaic dispensation.

Thus, in whatever light the subject may be viewed, we are amply justified in concluding that since neither holy meditation, nor Scripture reading, nor prayer, nor even attendance upon sacrifice, was essential to the observance of the Sabbath enjoined by the Fourth Commandment, the Sabbath-day was kept holy during the lifetime of Moses, and therefore in all after times, simply by abstaining on that day from all manner of work.†

Driven from all its positions, the ingenious theory

* See *ante*, p. 236.

† See Note C. at the end of the chapter.

called *the Moral Equity of the Fourth Commandment* now disappears from the field of controversy, and with this theory vanishes also its inferential tenet, that it is our bounden duty to appropriate a seventh portion of our time—one day in every seven—to the service of God. This duty, it has been demonstrated, was not imposed upon those on whom the Commandment itself was obligatory; how then can it be possible, on any sound principle of reasoning, to maintain that by an inferential construction of the Commandment this duty is imposed on those upon whom the Commandment itself is not obligatory? That it is not obligatory upon Christians the advocates of the moral-equity theory *admit, by the terms of their proposition*; nor will they deny that their argument in support of the theory is based upon the assumption that the Commandment imposed upon those on whom it actually was obligatory the duty of devoting the Sabbath-day, in some form or other, to purposes of religion; but the Commandment did not impose that duty, and where there is no substance there can be no shadow.

I here conclude my remarks on the Sabbaths of the Old Testament, having, as I believe, established, in the course of those remarks, the three following propositions:—

1. That a command to observe a Sabbath was not given to mankind at the Creation;
2. That the Fourth Commandment of the Decalogue is not binding upon Christians;

3. That there is not any moral equity arising out of that Commandment, which, although the command itself is not binding upon Christians, obliges them, nevertheless, to devote one day in seven, or some other portion of their time, being one-seventh at the least, to the services of religion.

And, as I had already proved in the former volume of this work that there is not any warrant to be found in the Christian Scriptures for the religious observance of the first day of the week, with us called Sunday, or the Lord's day, I now ask the reflecting and impartial reader, what is the tenet of a DIVINELY INSTITUTED Christian Sabbath? whether its Sabbath-day be observed as a strict Sabbath, or merely as a stated day of assembling for public worship and religious instruction,—what is it, after all, but

A FALLACY!

NOTES

To the preceding Chapter.

NOTE A.

REFERRED TO IN P. 164.

The “Pattern of Catechistical Doctrine at Large” is the work to which (see p. 255 of the first volume of “The Sabbath”) Mr. Gurney intended to refer, when attempting, in his “Brief Remarks,” to prove that the first day of the week was called the Lord’s Day in the time of Pliny. Mr. Gurney, no doubt, believed the work to be a genuine production of Bishop Andrewes, as I also considered it to be when commenting upon his argument. But having since procured a copy of a reprint of the “Pattern of Catechistical Doctrine,” published in 1846 (mentioned in a note to p. 255 of “The Sabbath,”) I see it is doubtful if the work, having for its title the “Pattern of Catechistical Doctrine *at large*,” be really from the pen of Bishop Andrewes. Whether it be so or not is immaterial to the argument I have employed in refutation of Mr. Gurney’s attempted proof, since my remarks are equally applicable in either case. As, however, I am now quoting from this last-mentioned work a passage concerning the moral equity of the Fourth Commandment, the

reader may, perhaps, be desirous of forming his own opinion whether it be rightly attributed to the Bishop or not. Certain it is that the work lately reprinted resembles it in nothing but the subject, and in part the title; and it is no less certain that the reprinted work is by Bishop Andrewes. Of this the extraordinary talent displayed in it is of itself strong evidence; but the editor of the reprint has placed the fact beyond all doubt, for he says that an edition of the original work appeared in 1630, and another in 1641; and it is from this latter edition that the reprint is taken. He remarks, that “it was probably Bishop Andrewes’ Manual of College Lectures;” and as to the work entitled the “Pattern of Catechistical Doctrine *at large*,” he says, “A folio volume which appeared in 1642, calling itself ‘The Moral Law Expounded,’ seems to be nothing more than notes taken down by his (Bishop Andrewes’) pupils from his lectures orally delivered, and another work which appeared in 1650, called ‘The Pattern of Catechistical Doctrine *at large*,’ is simply the work on the Moral Law put into shape.” “It is done (he adds) by very competent hands, but being less than even the former was the production of Andrewes himself, it would by no means be admitted into an edition of his works.”

Let us now see what the editor of the “Pattern *at large*” had to urge in defence of its genuineness. He states, in a preface, that it “was composed in the Bishop’s younger years, when he was Fellow of Pembroke Hall, in Cambridge, anno 1585,” and was

“ his lectures, or college exercises, which were heard with the public applause of the whole University.” Further on the editor says : “ Considering that there is already a rude and imperfect draught, or rather some broken notes, of these his lectures, which had passed through divers hands, already crept forth in print, to the great wrong both of the living and the dead, and that the same is about to be reprinted, it was therefore thought necessary, in vindication of the author, and to disabuse the reader, to publish this copy.” — “ That the world, therefore, may not be longer abused by a shadow obtruded for the substance, here is presented *the author's own copy*, revised and compared with divers other manuscripts, which, though it were not perfected by himself, nor intended for public use, yet being the only copy he had, as is acknowledged under his hand in the beginning of the book, and containing many marginal notes and alterations throughout the whole, made by himself, in his latter years, as it seems, it may well be thought to contain the mind and sense of the author more fully than any of those copies in other hands.”

The reader will now be enabled to exercise his own judgment on the question. To me it seems, that besides the Manual recently reprinted, the Bishop actually did leave a manuscript treatise on the Ten Commandments, which, with some alterations and improvements made by himself, contained, as nearly as he could recollect, the lectures themselves as orally delivered by him, and that the work published in 1650, under the title of “ The Pattern of Catechistical

Doctrine *at large*," is a faithful transcript of that treatise, with the exception of some passages inserted by the editor, which he has distinguished by a particular mark. My quotation from it, relating to the moral equity of the Fourth Commandment, is not marked as one of the additions made by the Editor.

NOTE B.

REFERRED TO IN P. 231.

There is a passage in Isaiah which some Sabbatarian writers quote with much confidence, as proving, that to the due observance of the Sabbath mere abstinence from work was insufficient, and that the leisure of the Sabbath day was ordained to be devoted to the services of God. The following is the passage :—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father ; for the mouth of the Lord hath spoken it." (Isaiah, lviii. 13, 14.)

It is obvious that Isaiah is not here adverting to a Sabbath enjoined at the creation. He is addressing himself to Jews, and it is of their Sabbath, the Sabbath of the Fourth Commandment, that he is speak-

ing; consequently, that class of Sabbatarians who admit that the Fourth Commandment is not binding upon Christians have no concern with the passage here quoted; they, it is quite clear, can make no use of it. And as to that class who contend that the Commandment is binding upon Christians, they have first to prove it to be so, which, for the reasons I have stated in a preceding chapter, I believe to be beyond their power. With these preliminary remarks, I proceed to discuss the question raised upon the text in Isaiah.

It is thus interpreted and commented upon by Prebendary Lowth:—"If thou abstain from following thy own ways and pleasure on the Sabbath, which is dedicated to My service. It appears from hence, that the precept of keeping the Sabbath day holy did not enjoin merely a bodily rest, but implied also setting the day apart to the services of religion. (See Jeremiah, xvii. 21, &c.)" *

The reader will have remarked that the Prebendary has introduced into his interpretation of the text "*which is dedicated to My service*,"—words which are not to be found in the text itself, but which are of such significance as in effect to dispose of the whole question at issue. For if the text had thus explicitly declared that the Sabbath day was dedicated

* Prebendary Lowth was the author of a Commentary on the prophetic books of the Old Testament, and other theological works. The Prebendary was the father of Bishop Lowth (*Watkins's Biography*). His interpretation of, and comments upon, the text in Isaiah, I quote from the notes in D'Oyly and Mant's edition of the Bible.

to the service of God, that is, as the Prebendary afterwards explains the phrase, set apart to the services of religion, the inference would follow, of course, that according to Isaiah, the precept in the Decalogue did not enjoin merely a bodily rest; as, however, Isaiah has not asserted that the Sabbath was so dedicated, the inference which the Prebendary has drawn from his own assertion that it was, falls to the ground, exhibiting in its fall a notable specimen of the disingenuous way in which learned divines are prone to deal with Scripture itself when it fails to support their preconceived opinions. But let us assume, for the sake of argument, that the passage in Isaiah implies, though it does not expressly declare, that the Sabbath was dedicated to the service of God; then, what Isaiah says is either an explanation of the original command in the Decalogue, or it is the promulgation of a new command, superadding a new duty to that of doing no work on the Sabbath day. That Isaiah intended an explanation only is evidently the opinion of Prebendary Lowth; for, he says, hence (that is, seeing what may be inferred from Isaiah) it appears that *the precept* of keeping holy the Sabbath-day implies setting the day apart to the services of religion. Now, if the Sabbath command in the Decalogue implies, it in fact enjoins, this duty, and the Sabbath day could never have been properly observed without the performance of it; but the performance of any such duty by the people in the time of Moses was, for reasons which I have already given, and which will be here briefly recapitulated, absolutely impossible.

The religious services to which the modern expounders of Isaiah would persuade us he alludes, as essential to the observance of the Sabbath-day, are : 1. Individual prayer ; and for this there is no precept in the law of Moses. 2. Assembling for public prayer ; and for this there was no provision made in his time, and, consequently, the people had not the opportunity of complying with such a duty, nor had they even in the time of Isaiah, for synagogues had not then come into use. 3. Scripture reading ; and for this the Israelite people were incompetent, if in the wilderness there was any Scripture to read. And lastly, holy meditation on the wonderful works and the infinite goodness of God, of which sublime exercise of the mental faculties on the Sabbath day it would be folly to imagine that the Israelites, just escaped from their long slavery in Egypt, afforded an example.

If, then, Isaiah intended an explanation of the Fourth Commandment, when, as is assumed, he declared that religious services formed part of its duty, he would, in his interpretation of it, be at variance with Moses, who not only never enjoined, but never alludes to, any religious services as peculiar to the Sabbath, save those of offering a double sacrifice and changing the shew-bread on the Sabbath day,—services which the priests alone could perform.

But the supposition that Isaiah, who spoke by the mouth of the Lord,* should differ from Moses in the interpretation of a command which the Lord himself

* “ For the mouth of the Lord hath spoken it.” (v. 14.)

gave into the hands of Moses, would be too repugnant to rational belief to be entertained by any one, and we may therefore pass on to the consideration of the alternative hypothesis, that the passage in Isaiah was a new and supplementary Sabbath command to the Jewish people, delivered to them eight hundred years* after the original command was proclaimed to the Israelites from Mount Sinai. If, however, a new command had been intended, we may venture to believe it would have assumed the form of a command, yet in what Isaiah has said there is not a single mandatory word. The passage is nothing more than a promise, that if the Sabbath shall be observed in the manner which is there obscurely shadowed forth, the prosperity of the Jewish nation shall be the reward.† Moreover, it is not to be believed that a Divine command, if its intention had been to change essentially the mode of observing the Mosaic Sabbath, should have been communicated in terms so vague, that no certain meaning can be found for them, yet of such a nature is the supposed command. The passage in Isaiah may, and probably does, allude to circumstances, which, being known to the prophet's contemporaries, rendered his admonition intelligible to them ;

* The date assigned by our Bible to the time when Isaiah wrote his 58th chapter, is about B.C. 698.

† "I will cause thee to ride upon the high places of the earth" is the phrase used, a phrase which is borrowed from Deuteronomy, xxxii. 13. Dr. Wells (in D'Oyly and Mant's notes) gives the following interpretation of it :—" *Ride on the high places of the earth*, or, of the land ; that is, *conquer*, and in a *triumphant manner possess*, Canaan, full of lofty and fruitful hills."

but ignorant as we are of those circumstances, not even our most learned divines, nor even the Jews themselves, at this time, can have any just pretensions to be positive in their interpretation of it. They can do no more than conjecture its meaning; and mere conjecture can never be accepted as a sufficient warrant for the belief, that the Sabbath of the Decalogue was, after a lapse of eight centuries, new modelled by a Divine command.

I have hitherto objected generally to the conjectural interpretations, which Sabbatarians give to the passage in Isaiah. I now proceed to remark upon one of them in particular, one in which they are demonstrably in error. The expressions “doing thy pleasure,” and “finding thine own pleasure,”* they construe as meaning, that on the Sabbath-day the people were to refrain from indulging themselves in any pleasurable recreations, and were, on the contrary, to regard that holy day as one of austere solemnity, and yet “call it a delight.” This interpretation makes Isaiah deny or object to the true character of the Jewish Sabbaths, which from the time of Moses to that of Christ were always considered to be days of festivity, and as such, observed and enjoyed.

In the dissertation on Septenary Institutions,

* “*Doing thy pleasure*,” here signifies, doing as thou pleasest—doing thine own will (*facere voluntatem tuam*, Vulgate.) The other phrase, “*finding thine own pleasure*,” (*invenitur voluntas tua*, Vulgate), seems to be the same remark expressed in another form.

published in the Westminster Review, for October, 1850, there are amongst other valuable remarks on the festive character of the Jewish Sabbaths the following: "The Jewish lawgiver was not an ascetic, nor was asceticism the character generally of ancient worship. Moses instituted numerous *festivals*, but not a single *fast*. Fasts were all of rabbinical origin. In common with the Eastern nations, the Jews observed a mourning festival at the autumnal equinox, which with them was held on the tenth day of the seventh month. This day was to be a Sabbath on which they were 'to afflict' their souls, and offer sacrifices of atonement—the only instance of the word Sabbath being connected with sorrow, and it was to be a *tenth*, not a *seventh* day that was to be so observed." p. 182.

That in the time of Nehemiah (B.C. 445) the Sabbath was observed as a day of feasting and rejoicing, there appears satisfactory evidence in the 8th chapter of his book, where it is related that Ezra, assisted by others, read the book of the law to the people (v. 1–8), and that when the first day's reading was finished, "Nehemiah, which is the Tirshatha (the governor), and Ezra, the priest, the scribe, and the Levites that taught the people, said unto all the people: This day is holy unto the Lord your God; mourn not, nor weep. For all the people wept, when they heard the words of the law. Then he said unto them, Go your way, eat the fat and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto our Lord." (v. 9, 10.)

It may be objected, that although this was a holy day, it possibly was not a Sabbath day; but in regard to holy days, we are to recollect that in "the feasts of the Lord" enumerated in the 23d chapter of Leviticus, and of which the Sabbath is one, no distinction is made between the holiness of the Sabbath day and that of the holy days in the other feasts, except that on the feast of the Sabbath the abstinence from work, was to be from all manner of work, whilst on the holy days of the other feasts it was, with one exception, to be partial only.* Moreover, the chapter in Nehemiah goes on to relate that a feast of Tabernacles was then held, and adds, "There was very great gladness; also, day by day from the first day unto the last day, he (Ezra probably) read in the book of the law of God. And they kept the feast seven days." (v. 17, 18.) One of those days must therefore have been a Sabbath day.

That in the time of Christ the Jewish Sabbath continued to be of a festive description, is clear from the narrative contained in the 14th chapter of St. Luke's gospel. The Pharisees at the time of Christ's ministry were, as is well known, most watchfully rigorous in exacting a strict observance of the Sabbath, but they confined their accusations of Sabbath-breaking to the single offence of doing work on the Sabbath day. From this chapter of Luke we learn, that far from denying the festive and social character of that holy day, they gave great entertainments upon it,

* See *ante*, p. 185, in note.

and that to one of these Christ himself was *bidden* (ver. 12), and that he was present at it, thereby giving the sanction of “the Lord of the Sabbath” to the custom of thus festively observing the Sabbath day. (Luke, xiv. 1, 7, 12, 15.)

I have now to notice the reference which Prebendary Lowth has given to the 17th chapter of Jeremiah, ver. 21, &c. ; a reference which surprised me much, as I was prepared to adduce that same chapter,—nay, that very portion of it (ver. 21, &c.), to which he specially refers, my purpose being to place it in contrast with the passage quoted from Isaiah. But although I intend to show how decidedly they differ in essentials, I have first to observe, and the more readily as it well accords with my purpose, that on one point there is a striking similarity between them. The admonitions of both prophets are given in the form of a promise, that if the people of Judah * will keep the Sabbath in the way that is stated in those admonitions, their national prosperity shall be the reward. The difference between them lies in their mode of expressing the conditions on which the promise was to be fulfilled. The language used by Isaiah is so vague, that whether intelligible or not to those to whom it was addressed, it can now be only guessed at ; whilst that of Jeremiah must have been perfectly clear to his contemporaries, and is equally so to us at a distance from his time of more than two thousand years.

* Isaiah, as well as Jeremiah, addresses his admonitions to the people of Judah and Jerusalem.—See Isaiah, i. 1.

The passage in Jeremiah is as follows: "Thus saith the Lord, Take heed to yourselves and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day to do no work therein, then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain for ever." (Jerem. xvii. 21-25.)

Why this passage in Jeremiah should be cited in aid of the usual gloss upon that of Isaiah, passes my comprehension. To me it appears the very reverse of favourable to that object. However, as I am not aware of its being referred to in any Sabbatarian treatise, I shall deal with it merely as a piece of evidence which I myself bring forward to show, that a great prophet, *who wrote long after the time of Isaiah*,* had no idea of any duty being requisite to the strict and complete observance of the Sabbath beyond that of doing no work therein. This is so

* The Quarto Bible date assigned to the passage in Isaiah is, "about B.C. 698," and to that in Jeremiah, "about B.C. 601."

evident as to render it almost superfluous to point to the particular words which convey his meaning. I may, however, remark, that after specifying instances wherein the Jews of his time directly violated the Sabbath command, Jeremiah says, in the name of the Lord, “Neither do ye any work, *but hallow ye the Sabbath day*” (ver. 22), and again he says (ver. 24), “if *ye hallow the Sabbath day to do no work therein.*” These are phrases which obviously imply, that to do no work on that day was to hallow the day, and sufficed to hallow it. That those to whom Jeremiah addressed his admonitions would look upon these phrases as equivalent to an express declaration, that if they did no work on the Sabbath they would thereby fulfil the Commandment, seems beyond all reasonable doubt. Certain it is that Jeremiah makes no condition whatever for obtaining the promised reward besides that of doing no work on the Sabbath day. He, therefore, could not have interpreted the passage in Isaiah to mean that religious rites and holy meditation on the Sabbath day were essential and requisite to its due observance; and assuredly Jeremiah in expounding a text in Isaiah must be acknowledged to be a safer guide than any, even the most subtle and learned, of Sabbatarian commentators.

The extravagant inferences drawn by some Sabbatarian writers from the text in question, and the dogmatical confidence with which they insist that their inferences from Isaiah’s inexplicable exhortation to Jews ought to be accepted as a rule of conduct for Christians, appeared to me to demand that ample

discussion of the subject which it has here received. In confirmation of this remark, and as an appropriate conclusion of the present note, I subjoin an extract from an ultra-Sabbatical work, which is probably but little known in this country, premising that the passages here given in italics are not so given in the original. The writer, Dr. Stone, an American divine, when expatiating upon the numerous negative duties indispensably requisite, in his opinion, to the proper mode of sanctifying the Sunday Sabbath, informs his dear reader, that “in the next place, therefore, the proper sanctification of the Sabbath requires us to abstain from vain and worldly conversation. *This is what Isaiah means* when he speaks of hallowing the Sabbath by not speaking our own words,—words to which our own wicked hearts and worldly interests would prompt us.”—“To this breach of the Sabbath, even sober-minded persons are often carelessly led by the slight associations which exist between some subjects partly serious and others merely moral, and again between those and others purely vain and worldly. But if the sober-minded are thus drawn into a violation of the Sabbath, into what extremes of abuse will not the giddy and thoughtless naturally rush! Beware then, dear reader, when you begin on the Sabbath *to talk about the sermon or the preacher, the deaths or the accidents of the week,—beware lest you slide from the preacher and his subject into mere idle criticism upon style, manner, and attitude*, and from these into either praises or invectives, either flattery or calumny, heaped not only on the object

with which you began, but also on a hundred others which have been brought into your minds. Beware, lest when you begin with deaths and accidents you pass, *in an unguarded moment*, (!) into the news of the day, and from this again into your ordinary pleasures and business, into schemes for amusement and into calculations of gain, into debate upon politics and into discourse about stocks.”*

Such are the “awful extremes of abuse” into which Dr. Stone foresees the giddy and thoughtless will naturally rush on a Sunday, if they disregard the (now unintelligible) admonition of Isaiah to the Jews of his time,—not to speak their own words on a Saturday.

NOTE C.

REFERRED TO IN P. 241.

That the only requisite for the due and full observance of the Fourth Commandment was the negative duty of not doing any work on the Sabbath day is a Scripture truth, I convinced myself by the arguments which I have submitted to the consideration of the reader in the preceding chapter. Nevertheless, I was under some apprehension that in this opinion I might stand alone, and if so, I could not but feel

* “Lectures on the Institution of the Sabbath,” by the Rev. John S. Stone, D.D. Published at New York in 1844. P. 110.

it to be in the highest degree probable there must be some latent fallacy in my arguments, which I was unable to detect. Great, therefore, was my satisfaction when I afterwards found from a passage in Dr. Jennings's "Jewish Antiquities," that so eminent a biblical critic as Le Clerc had held the opinion in question. The third duty of the Sabbath, says Dr. Jennings, is to sanctify it. "It is inquired what this means? Some would have it to import no more than abstaining from work and labour. Le Clerc contends for this opinion, and alleges, in support of it, the following passage of Jeremiah: 'Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. (Jeremiah, xvii. 22.)' Doing no work on the Sabbath, and hallowing or sanctifying it, are plainly used as expressions of the same import."*

* "Jewish Antiq." ii. 158.

APPENDIX.

IN the narrative given in Exodus concerning the fall of manna and the institution of the Sabbath in the wilderness, it is related, that after the manna had fallen six days successively, Moses said to the people on the seventh day: "To-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, *How long refuse ye to keep my commandments and my laws?*" Exod. xvi. 25-28.

This question is usually considered to imply, that the people who went out to gather manna on the seventh day were guilty of violating the Sabbath, when in fact they did not violate it. The offence of which they were really guilty was that of intending to violate it, if there had been manna in the field; but as they found none, they were saved from actually committing the crime of Sabbath-breaking. What, therefore, are we to understand by the question, "How

long refuse ye to keep my commandments and my laws?" Moses forewarned the people on the seventh day that there would on that day be no manna in the field, but he did not forbid them from going out to see if there were any, so that in this respect there was no refusal to keep a commandment. What, then, were the commandments and the laws which for a long while the people of Israel had been refusing to keep? I apprehend this to be an inquiry to which no certain or probable answer can be given.

When I was writing the foregoing Chapter on the Creation Sabbath, and had under my consideration the narrative contained in the 16th chapter of Exodus, it occurred to me as not unlikely that careless readers might conclude the question, "How long refuse ye to keep my commandments and my laws?" referred to a Sabbath which had existence previous to the Mosaic Sabbath, namely, the Sabbath alleged to have been instituted at the creation. I therefore drew up some remarks to show that the question could not properly be so interpreted; but, subsequently doubting if there was any sufficient occasion for making use of them, I endeavoured in consequence to ascertain whether any Sabbatarian writer had so interpreted the question. I could not find that Mr. Gurney, in his "Brief Remarks," or Mr. Holden in his "Christian Sabbath," had taken any notice of the passage in Exodus; and on looking to D'Oyly and Mant's edition of the Bible, it appeared that they had no note whatever upon it, which renders it probable that no importance has been attached to it in reference to the present subject by

any of the theological writers whom they are accustomed to quote in their notes. The only author whom I could then discover to have referred to it as affording some ground for a Sabbatarian interpretation was Mr. Hughes, who, in his reply to the "*Horæ Sabbaticæ*" (p. 19), says, "The words also of God himself addressed to Moses, *How long refuse ye to keep my commandments and my laws?* seem to represent those who went out to gather manna on the seventh day as transgressors in some measure of a known ordinance."

This *seeming* inference being all that the usual candour and accuracy of Mr. Hughes permitted him to offer by way of argument on this question, and he being the only author, who, so far as I could ascertain, had attempted to raise an argument upon it, I laid aside my remarks on the subject and dismissed it from my thoughts. But I have recently met with a tract on the Sabbath, published in 1854, in which the writer, though not directly contending that the passage in Exodus alludes to a pre-existent Sabbath, speaks of it in a manner which is very likely to dispose his readers to come to that conclusion. The tract is entitled, "The anti-Sabbatarian Defenceless, or, the Sabbath established upon the Ruins of the Objections of its Enemies;" and the author, the Rev. J. G. Stewart of Glasgow, first quoting the passage, says (p. 28), "What laws, what commandments, we ask? Apparently up to this point there were no laws; and the opponents of the Sabbath would have us to understand there was no Sabbath. Yet the

violation of the Sabbath is the law immediately referred to. It, however, as far as we see, was only violated once. Yet the appeal is as if they had been often guilty of disobedience to this and the other commands of God. How long?—how long refuse ye to keep my commandments and my laws? is the affecting appeal.”

It is here admitted by the writer himself that apparently there were no laws in existence at the time when the Israelites were reproached for refusing to keep God’s commandments and his laws; but the evident tendency of his argument is to inculcate a belief that there was already a Sabbath law in existence when Moses was commanded to institute the wilderness Sabbath. I have, therefore, on reconsideration of the subject, decided on bringing forward the remarks which I had formerly made upon it and laid aside, and shall accordingly proceed to show, that whatever might be the commandments and laws alluded to, as those which the Israelites had refused to keep, a command for the observance of the Sabbath could not have been one of them.

During their bondage in Egypt, the Israelites had no opportunity of refusing to keep it, for they were compelled to work on every day (see *ante*, in note, p. 122); nor can it be doubted that instead of refusing, most gladly would they have availed themselves of the permission, had it been granted to them, to rest on every seventh day from the hard toil imposed upon them by their task-masters on the six intermediate days. But certainly there afterwards came a brief

period, when, had they been so inclined, they could have refused to keep a Sabbath, namely, the time that intervened between the passage of the Red Sea and the fall of manna in the wilderness, a space of more than three weeks. During this period it was on three, and perhaps four occasions in their power to refuse to observe a Sabbath, had any divine command to observe a Sabbath then been known; but that they did not refuse to observe any one of the three or four Sabbath days can admit of no rational doubt, because it is utterly incredible that in such case Moses, who records their distrust in God, when they were pursued and nearly overtaken by the Egyptians (Exod. xiv. 10, 11), their murmurings at the waters of Marah (Exod. xv. 23, 24), and their renewed murmuring on their entering the wilderness of Sin (Exod. xvi. 1-3), would not have recorded also the still more heinous offence, had it really been committed, of *refusing* to keep the Sabbath of the Lord their God, when it had become in their power to keep it, and when Moses, as we must assume, proposed to them to keep it. Indeed, whether in their journeyings from the Red Sea to the wilderness of Sin they observed, or refused to observe, the Sabbath days which then occurred, it is very improbable that Moses should not have noticed either the observance or the refusal, if there then existed any Sabbath ordinance to observe. Thus abundantly clear is it, that whatever might be the commandments and laws, which the passage in Exodus implies the Israelites had long refused to keep,

a command or law for the observance of a Sabbath is not there alluded to as one of them.

I cannot, however, resolve upon parting company as yet with Mr. Stewart's tract, for I hope to afford considerable gratification to the reader by the further notice that I am about to take of it. Its title, as before mentioned, is "The anti-Sabbatarian Defenceless; or, the Sabbath established upon the Ruins of the Objections of its Enemies." This great feat, we are to believe, is finally accomplished in a duodecimo of 157 pages, of which only 112 are devoted to the subject propounded in its title, the rest being exclusively employed in developing the author's views of the proper mode of observing the Sunday-Sabbath. I have said the feat of *finally* accomplishing the object proposed, because the author in his preface asserts that his Sabbatarian predecessors had already been victorious in the contest. These are his words: "In this little volume, the arguments of the enemies of the Sabbath are not so much sought to be destroyed, as their destruction to be completed. What the generous victor did not, seemingly, deem it necessary further to exact in the shape of reprisals, the author has been cruel enough to seek to perpetrate. He has sought to take every inch of ground from beneath the feet of his opponents." In other words, the Rev. J. G. Stewart, finding the enemy already vanquished, traverses the battle-field, musket in hand, and perceiving that some of them, though lying prostrate and *hors de combat*, had symptoms of life remaining, determines that not one of

them shall rise "to fight again another day," and bayonets them *à la Russe* accordingly.

In forming his opinions of the duties, positive and negative, which he considers indispensable to the proper observance of his Sunday-Sabbath, Mr. Stewart seems to have studied as his text-book Dr. Stone's "Lectures on the Institution of the Sabbath," of which some mention has been already made. (See *ante*, p. 258.) The disciple surpasses his master in fecundity of invention, and his views of Sunday-Sabbath duties might be pronounced the *ne plus ultra* of Sabbatarianism, but that there is no *ne plus ultra* to Sabbatarian fancies.

Of the positive duties which he represents to be requisite to salvation, I will merely say that they are so numerous and so onerous, that to a certainty the generality of his readers will be neither argued nor frightened into the observance of them. They are, in fact, impracticable by the masses of the community, and it can be only a few zealots of highly enthusiastic temperament, who will be found capable of carrying out to its full extent his rigorous system of Sunday-Sabbath observance,—a system, moreover, inconsistent with itself, since it converts the day of rest into one of wearisome and almost unrelenting exertion, bodily and mental.

I must, however, give the reader a specimen or two of Mr. Stewart's notions in regard to the negative duties of a properly observed Sunday-Sabbath. After quoting from Isaiah (chap. lviii.) the passage beginning, "If thou turn away thy foot from the

Sabbath," he says (p. 141), "Everything therefore that partakes of the nature of mere recreation or amusement, thus stands expressly condemned at the bar of God's holy word; and this whether it be in the shape of pleasure-parties, giving entertainments, making calls, or in whatever other form is the case. In that word we are in effect told, and that by God himself, that we may violate that holy day (the Sabbath-day) as well in the recreation walk, or ride, or in the friendly letter written or read, as in engagements of business." In page 142, he adds, "But having said thus much in general condemnation of recreations and amusements, there is one against which we would now be permitted to lift our solemn protest, and this especially as it is one which we fear is too much overlooked by all. It is the practice so alarmingly prevalent about all large towns of young men and young women meeting and walking together either in the way of idle gossip or of courtship upon that day which God has declared holy, and which he has so solemnly set apart for his own service. O, we would ask, can such expect the blessing of God to follow this conduct? or can they expect that step, which of all others here below, perhaps, is to them the most momentous, to be a happy one, when taken in connexion with such circumstances? Alas! how seldom, it is to be feared, that step taken in open defiance of God's authority, and in violation of his holy day, is found ultimately to be a happy one."!!!

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